Jesus Christ 3185. de.

CHRIST AND Antichriſt:

OR,

666. Multiplied by $2\frac{1}{2}$.

Whereby the true

NUMBER OF Antichriſts Reign

Is diſcovered.

Pſal. 25. 14. *The ſecret of the Lord is with them that fear him.*

Jer. 33. 3. *Call upon me, and I will anſwer thee, and ſhew thee great and hidden things which thou knoweſt not.*

Printed in the Yeer 1662.

READER,

I *Little thought when* I *first thought upon the ſubject of the enſuing diſcourſe, that either it, or* I *by it, ſhould appear in print; but it pleaſeth God oft-times not onely to fruſtrate and diſappoint mens thoughts and reſolutions, but alſo to produce by ſeveral men what they never dreamed of, nor thought upon.*

For the Diſcourſe it ſelf, it is new and novel, and in that regard may and muſt ſeem ſtrange and uncouth to thee; Yet let not that diſcourage thee from ſerious ponderation of what is ſaid; a ſecond reading may be ſeconded with greater light than can be imagined by a curſory peruſal at the firſt.

The argument is obscure and knotty, and the more by my defect in handling it, not being so able as others (more able) to dish it forth to thee with that dresse and garnish that might well become so serious and mysterious a subject.

Most of the notions discussed, are grounded upon Scripture-foundations, the rest are fancical, or if you will fanatical; all of them propounded as conjectural, and left to thee to close with them or not, as thy fancy may close with mine in them, or not.

How seasonable their publication may be in this juncture of time, I leave to thee to judge, by pondering how busie & zealous Papists, and men Popishly affected, such as Fiat lux, *& Just weights and measures, (most unjustly measured out unto us) are to print and disperse at*

this time their ſuperſtitious, if not Idolatrous Opinions, on purpoſe to delude and betray thy Chriſtianity, and to ſeduce thee and me to Popery.

The foundation upon which they build the whole fabrick of their diſcourſes, is, That the Pope is not Antichriſt, & that Papiſts are not Idolaters. I ſhall not meddle with the diſpute; it will better become the learned then me (that have not pretenſion thereunto) to determine thoſe arguments, though to me they have long ſince been reſolved by many both judicious, learned, and godly men; and upon that account I have all along the ſucceeding diſcourſe taken the point for granted, whatever they, or other men of their cut have ſaid to the contrary; and whether he or they be ſo, & ſuch, if the following notions hav any light or truth in them, a ſhort time wil declare; if not,

member I propound them but as conjectures, and the same time (once lapsed) will declare the contrary.

However, let it be thy prayer to be kept from the snare of such insinuating Doctrines, in order to reduce thee to the error of the wicked, if not the wicked one. And seeing the time premised is very short, what ever thoughts may possesse thee, yet suspend thy Judgement, (at least thy practice thereupon) till that time be past. Who knoweth whether the discoveries of this small Tract may not now, and not before (at least after this manner) be tendered to thine hand by a special hand of Providence, as an antidote to thee and me against that poison, and those poisonous Doctrines and Opinions broached and set on foot in those and other Discourses, and laid as so much

much Ratſbane before thee and me, for our ſpiritual and eternal ruine.

I ſhall onely caution thee, that in reading this Diſcourſe you do not fix poſitively upon the yeer 666. according to our accompt, for the end of Antichriſts reign; for though it may be a truth, that the yeer 666. ſhall or may be the yeer of his fall, yet whether that yeer which we reckon upon, be the yeer 666. from the Nativity of our bleſſed Saviour, yea or not, or whether it may not be (in true accompt) one, two, or three yeers ſooner or later, may juſtly be diſputed & doubted, in regard Chronologers of all ſides are much at variance among themſelves which is the exact yeer.

I was not willing to communicate my Copy in order to a Licenſe for the preſs, though I know nothing in the whole di-

ſcourſe

ſcourſe liable to any juſt exception, having made it my care, as far as the ſubject matter of the Diſcourſe would permit me, to decline offence.

And though it come to thee unlicenſed, yet I have therein alſo been very tender, & have only printed ſome few copies to communicate to friends (and them only) for their judgements on the whole diſcourſe, out of a juſt ſuſpition of my own weakneſs in matters of ſuch weight, without the leaſt deſign to make a noiſe in the world, or give any diſtaſte to thee or any other man to whom it may come without my privity.

If you ſhall find any light or comfort in it, give God all the glory, who by babes can (and oftimes doth) ſet forth his praiſe; and pray for more and clearer light, and for him that is much in the dark in theſe and all things elſe.

Christ and Antichrist:

OR,

666. multiplied by 2.

CHAP. I.

REV. 13. the last Verse.

Here is wisdom; let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is 666.

THE Verse preceding gives us a threefold Character of the Beast's party.

1. Such as have his mark.
2. Such as bear his name.
3. Such as carry the number of his name.

The meaning of all and each of these is so clearly discovered to my hand by a Reverend Divine yet living, that I shall not at all enlarge upon them, but confine my self to the plain, and (as I conceive) true scope and sence of the Spirit of God in this Verse, which to me seems to have no coherence or dependance upon all, or any part of this Chapter, but are an entire sentence or proposition; wherein,

1. There is *implyed* by St. *John*, That Antichrist, or the Beast, hath a set number of years, or time allotted him by God, to rage and tyrannize over his Church and people.

And secondly, There is exprest, That though that time be but darkly revealed what it is, and not at all when it ends; yet it may be discovered and cast up by him that hath understanding. And

Thirdly, A double reason is given why, though it be very difficult, yet it is not altogether impossible to count or find it out.

First, Because it is the number of a man.

Secondly, Because that man's number is *666.*

Which being truly computed, doth decipher and point out what the number of the Beast is, and when it ends; and all this is ushered in with an O yes! *Here is wisdom.*

In the whole Verse I shall enquire after, and handle these three things.

1. What is meant by a man of understanding.

2. Who this man is, whose number doth decipher to an understanding man, the number of the Beast. And

3. What is the true number of this man, and how

that number once known, may be applied to the number 666. and so to Antichrist for the discovery of his number.

1. For the First, I conceive by a man of understanding, is not meant (as some think) a man of deep humane learning; nor yet a profound Arithmetician, or Mathematician (as the words *counting* and *number* seem to import) though happily not excluding these; but that by an *understanding man* is principally meant and intended a gracious man, and one indued with the Spirit of God, the Author of all spiritual light in the hearts of his people. And according to this exposition the Scripture is frequent, as in *Psal.* 107. ver. last. *Dan.* 12. 10. and in many other Scriptures.

And for the encouragement of this man to search out and count the number of the Beast, St. *John* tells him beforehand, and in plain terms, that *It*, that is to say, the number of the Beast, is the number of a man, *&c.*

For the second and third, *viz.* Who this man is whose number doth decipher to an understanding man the number of the Beast, as also what is the true number of that man, and how that number once known, may be applied to the number 666. and so to Antichrist for the discovery of this number, I shall answer:

1. That by the man in the Text is meant typically, or more remotely, *David*, who as a glorious type of Christ by his number, as a man, and as King of *Israel*, the then peculiar Church and People of God, doth clearly point out, and discover the number of

the Beast, as you shall hear anon.

But secondly and principally, by man in the Text is meant the Lord Jesus Christ, who is both God and Man, and as truly Man as God, and who, and none besides him, *as a man*, doth or can exactly decipher Antichrist's number; & yet whose number (*as a man*) doth clearly and exactly discover his number, both what it is, and when it ends.

I know this Answer or construction of the Text is novel, and contrary to all Expositors upon the place that I ever saw or heard of; yet I do not despair of some light and weight from it. For

First, The Text is positive, that the number of the Beast is the number of a man in so many words.

Secondly, What man (but the man Christ Jesus, both God and Man) can characterize by his number the number of the Beast.

Thirdly, The last clause of the Verse, *viz. His number is 666.* may be as equally, and more aptly conceived to be the number of the man in the foregoing clause, than the number of the Beast in the first clause of the Text, for the Reasons ensuing; and if that be the true dependance, I shall not doubt in the sequel of this Discourse to satisfie my Reader that Christ is the man intended. For,

First, Though the word *his*, in the last clause, may refer to the number of the Beast in the first clause, yet it is more immediately subjoined to the number of the man in the middle clause.

Secondly, Though the first clause bids him that hath understanding, count the number of the Beast; yet the direction given him there to do it, is the number

ber of the man, and that *his* number, that is to say, *the man's number* (whosoever he be) is 666. and if I cannot count the number of the Beast but by the number of a man, and by that mans number alone, whose nnmber is 666. then it will not be difficult to prove, that this man is and must be the Lord Jesus Christ.

1. And from these premises we may conclude, first, That if the Lord Jesus be the man in the text, that then the Reign of Antichrist, and the number of the man, may end and determine at one and the same time, and in one and the same year; for as the word *his* in the last clause, hath immediate relation to the number of a man in the middle clause; so the word *it* in the middle clause, hath immediate relation to the number of the Beast in the first clause. And this I conceive the rather, because the prophesying of the Witnesses 1260. dayes, and Antichrists treading the holy City 42. Months, do begin and end at one and the same time.

Secondly, That if the number of Christ, and the number of the Beast be the same, and determine at one & the same time, that then the coming of Christ is not far off, and that the reign of Christ shall be the ruine of Antichrist; and that his ruine shall be effected or brought to pass by Christs own and more immediate Power, as far above the strength of men to effect, as it is now above their wisdom to conceive. And this accords with that of the Apostle, 2 *Thes.* 2.8. where having said that Antichrist shall be consumed by the Spirit of his mouth (which we have already seen fulfilled in a great measure) he con-

concludes thus; *The Lord shall destroy him with the brightness of his coming*; which I take to be his immediate appearance for that end, though after what manner is not easie (if at all) fit to determin.

3. That if 666 be the number of the man, and the number of the man be the number of Christ Jesus, and the number of Christ be the deciphering number of the Beast, then it will follow, that the accounting of Christs number, and the number of the Beast is one and the same thing closely couched in this text, and deciphering each other.

But submitting these things to the scan of those that are better able to judge of them, I shal proceed to tell you how *David*, as a type of Jesus Christ, doth by his number decipher the number of Antichrist, and both in his person, and the person of Christ I shall further handle and discuss the two last Propositions promiscuously.

If you consider that by *the number of a man* may be meant the number of years allotted by God for a man usually to live here upon the Earth, which is determined by *Moses* in the 90. *Psalm* to be 70 years, and was in the secret wisdom of God the exact time of the life of *David* the King of Israel, as a type of the Lord Jesus the King and Ruler of his Church and people all the world over, 2 *Sam.* 5. 4, 5. and how and wherein that number 70 may be accommodated to the number 1260, or Antichrist's 42 months, you will easily conclude that *Davids* number (as I said before) doth in a more remote sence characterize the number of the Beast. For

1. First, 70 years was the decreed number of the capti-

captivity of the Jews in material Babilon, *Jer.* 25. *ver.* 11.

2. Secondly, 70 years was the exact time of the rule and sway of the Babyloniſh Monarchy, and God did threaten (and fore-tell his Church and people of the Jews, that when the 70 years of their Captivity ſhould be accompliſhed) he would puniſh the King of Babylon, and the Land of the Chaldeans for their iniquity againſt God and his people, and make it perpetual deſolations, *Jer.* 25. 12. and that he would viſit them, and return them to Jeruſalem, *Jerem.* 29. *ver.* 10.

3. And thirdly, parallel to this I find, that that 18 ſeventies are the exact and compleat number of myſtical Babylon, or Antichriſt's 42 months allowed him to tread the holy City, or Church and people of God under foot, *Rev.* 11. 2.

4. And fourthly, that 18 ſeventies are the exact number of the 1260 years propheſying of the two Witneſſes, *Rev.* 11. 3. and the direct age of *David* a type of Chriſt, divided into 18 parts.

5. And fifthly, that when 1260 years, or 18 ſeventies are near accompliſhed, or draw towards an end, or (as our Tranſlation hath it) when they ſhal have finiſhed their teſtimonie, God hath promiſed and foretold deliverance to them from the power and thraldom of myſtical Babylon, or Antichriſt, and threatned ruine and deſtruction upon him and all other their enemies, *Rev.* 11. 7, 8. &c.

6. Sixthly, agreeable to this I alſo find the number 70 to be *Daniels time, times*, and the dividing of a *time*, expreſſin *Dan.* 5. 27. & 12. 7. for if you add to

360.

360, which is *one year*, or *time*; 720, which is *two years*, or *two times*, and 180, which is *half a year*, or *half a time*, they will all make up 1260 *dayes* (or *years*, in a Scriptural account) and this 1260. years, is exactly 18. seventies, as was before expressed; and the same number or expressions of a time, times and half a time, are set down by St. *John* (with reference to Antichrist) as were used by *Daniel* in the fore-quoted places, *Rev.* 12, 14.

Seventhly, I find further, That seventy years after the end of Antichrist's Reign, in the year 1665. (for 1666. shall be the year of his fall) are the number of years added to him by *Daniel*, in two periods of time, viz. 1290. and 1335. In the first twenty five, and in the last fourty five, in all seventy years. At the end of both which periods, great and remarkable Providences shall happen to the Church and people of God; at the end of the first, the call of the Jews, expresst Dan. 12. 7. 11. and at the end of the last period, the final ruine of Antichrist by the glorious appearing of Christ, and the resurrection of the just, hinted in Dan. 12. 13. in these words, *Thou shalt stand in the lot at the end of the dayes.* And I humbly conceive, That during these last seventy years, Antichrist may live and have his being, though not reign and tyrannize over the church, as he did in the foregoing 1260. years, but rather striving and conflicting with them for the recovery of his lost dignity and preservation of himself. Hence that man that shall live at the end of those seventy years, or to the 1335. years (which is the year 1735. after our Saviours Nativity) is called a blessed man with reference

ence to the great joy and happineſs that he and all the people of God ſhall then enjoy in the glorious Kingdom of Chriſt, the Reſurrection of the Saints, and the total and final ruine of Antichriſt, *Dan.* 12. 11, 12.

Eighthly, I found alſo, that ſeventy was the number of the Church of God, or of all the ſouls of the houſe of *Jacob* that came into *Egypt*, *Gen.*46.26,27. *Deut.*10.22. *Exod.* 1. 1,2,3, *&c.* and the number of Diſciples that had power given them over the power of the enemy, *Luk.* 10. 1, 19.

Ninthly, You may alſo obſerve, that the ſeventy years captivity of the Jews in *Babylon* was ten times ſeven Sabbaths of years, and that God in wiſdom decreed that number for their captivity, that the land which they had polluted by their ſins might keep her Sabbaths as long as ſhe lay deſolate, 2 *Chr.*36.21,22. *Levit.*26. 34,35.43. *Dan.*9.2.

And tenthly, That ſeventy weeks, or ſeven ſeventies of years was the determined time of God upon the Church of the Jews, from their return out of *Babylon* till the coming and death of the Meſſiah, *Dan.* 9. 24, *&c.*

And laſtly, That the 3½ dayes recorded in the eleventh of the Revelation, for the ſlaying of the witneſſes, and their lying in the ſtreet of the great City unburied amount to 1260. dayes, accompting them in a Scriptural notion for three years and an half, and being devided by ſeventy, they produce eighteen ſeventies in the whole, and differ from the reſt in nothing but the ſhortneſs of time, they being but 1260. natural dayes, and the other ſo many years

All which and more that might be added, seriously considered and laid together, have given me some presumption of the truth of that exposition of *the number of a man*, both what it is, and how it may fitly be applyed to the number of the Beast, with reference to *David* the type of Christ; and I do not doubt, but if 406. be the true time of the rise, 1666. (if not before) may be the time of the fall of Antichrist.

But to proceed let us descend from *David* the type (of whom I shall tell you more hereafter) to Christ the Antitype, who as I tell you is the man principally intended in the Text, and whose number 666. doth more clearly decipher the number of the Beast, for though seventy *Davids* time or number multiplyed by eighteen, doth characterise the Beasts fourty two months or 1260. years, yet I could not accommodate it to the number of 666. so as thereby to discover Antichrists number, and being fruitless in my endeavours so to do, I conceive with *T. L.* and several other Authors, that the mystery of that number was only the concealment of the millenary number left out for brevity sake according to the account of all or most Nations. And truly I cannot deny but that the notion of the millenaries omission, hath truth in it, and doth hit the truth of the Text (as to time) though I do not think it to be the clear and genuine exposition of the Text; nor of the number 666. therein specified, as I hope I shall make out for the full satisfaction of my Reader in the following discourse, but that the true scope and meaning of the whole Text, is, That the number of the Beast is the number of a man; That this man is the Lord Jesus Christ, and that his num-

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ber (*viz.*) Christs number 666. being applyed to Christ with reference to some part of his time that he lived in the flesh, doth clearly and plainly without straning decipher and point out the number of Antichrist or the Beast.

I know that *T. L* is very positive that 1666, is and shall be the year of his fall, but he gives no reason for his opinion other then St. *Johns* omitting the millenary number. Whereas if you consider that the Text saith not (*the*) number with reference to Antichrist, but (*his*) number with reference to the man is 666. then he that counts the number of the Beast must enquire and finde out here the number 666. said to be the number of the man, doth decipher that which St. *John* permits him to reckon or count, and not to add the millenary number to compleat it to 1666. for in that way 666. doth not at all characterize the number of the Beast.

Therefore for the better discovery of the true meaning of this number 666. and what number it points at, we are to consider the whole time of our Saviours life and the several eminent periods thereof, supposing him to be the man intended.

The time of his life, as Dr. *Lightfoot* hath learnedly evinced was $32\frac{1}{2}$. years, and the several periods of that time specified in the Scripture are said to be.

First 30 current before he was baptized, or took upon him the office of his Mediatorship.

Secondly, $3\frac{1}{2}$. years in the execution of that office.

Thirdly, $2\frac{1}{2}$. years under the persecution of the Jews.

For the first you have that plain in *Luk.* 3. 23. agreeable to *Num.* 4. 3.

Vide Lightf. *Harm.* p. 84, 85, *&c.*

For the second it is Prophesied by *Daniel* Dan. 9. 27. and denyed by no Author that I ever read upon that subject, and must of necessity be so much and no more both with reference to the whole time of his life, as also with reference to what that time of 3½. years did type out or hold forth.

For the last, it is true that the Scripture doth not in terms express it, yet by serious consultation and observation of what is recorded therein we may undenyably gather it.

For though as Dr. *Lightfoot* observeth *Matthew*, *Mark* and *Luke* handle and record the story of our Saviour, both as to to his Doctrine and Miracles in a promiscuous manner, not so much regarding time, place, or method, when or where he spake or did them: yet St. *John* records our Saviours story with particular specification of time and place, where and when he said, did, or suffered such or such words or things, and by four Passeovers lapsing from his baptisme to his death: circumscribes and limits the whole time of his three years ministry, and gives his Reader a clear light and discovery how long he lived after his baptism, which was just six months before the first Passeover, and how long he taught and wrought miracles after he was persecuted by the Jews, which was just two years and no more, and the other half year was spent without disturbance or persecution, either in *Judea*, *Gallile*, and other remote places from *Jerusalem*, as I shall in the sequel of this discourse make plain by the history it self.

In the mean time I shall tell my Reader, that as there were three times or periods recorded in the Revelati-

Revelation that are very dark, and have troubled and puzzelled moſt Expoſitors upon thoſe Texts till of late times. (*viz.*)

Firſt, Antichriſts ſcurty two months, or the 1260. dayes mourning of the witneſſes in ſackcloth, both which are one, and do begin and end at one and the ſame time.

Secondly, The ſlaying of the witneſſes at the end of theſe years by the ſpace of 3½. years. And,

Thirdly, The number of the Beaſt ſaid to be the number of a man, whoſe number is ſaid to be 666.

So the Lord Jeſus Chriſt the man in the Text for the better decipherıng of all thoſe myſterious expreſſions or numbers, had three moſt eminent periods of time during his being in the fleſh, that do decipher and explain the clear meaning of the Holy Ghoſt in them all for the comfort of his Church and people. For,

1. Firſt, his 30 years as a private man do produce the exact number of Antichriſt's 42 months, and the 1260 days, propheſying of the Witneſſes.

2. Secondly, his 3½ years miniſtry do clearly point out the 3½ days ſlaying of the Witneſſes, and make up 1260 natural days (which is juſt 3½ natural years). And

3. Thirdly, the 2½ years perſecution of him by the Jews before his death, do exactly give and decipher the number of the Beaſt, and tell us plainly what that number 666 doth mean, and that it being applied to the Lord Jeſus, as the laſt and greateſt period of his time doth clearly diſcover what is and ſhall be the direct number of the Beaſt which Saint *John* exhorts him that hath underſtanding to count

42
30
1260.

by the number of the man, said here to be 666.

If you ask how these three periods of our Saviour do untye the knots, or unfold the Mysteries of these three expressions or numbers; do but cast your eye upon the Margent, and you will easily satisfie your own demand.

1—360
1—360
1—360
½—180

3½—1260

If you say, the last doth not fully arise to 1666. you must remember, that that year is the supposed year of his fall, and happily the year preceeding may be the year of our much desired Lord. For as the Witnesses mourning, and Antichrists 42 months, do *face one another*, both as to quantity of time, and to beginning and ending, so it may be conjectured, that the Kingdom of the Lord Jesus may then commence or take place, (though not in its lustre and beauty) when the number of the beast doth end; the number of the Beast being so clearly and demonstratively deciphered and pointed out by the number of the Lord Jesus, said to be the number of a man; the truth whereof a short time will declare, and it may be some time before the yeer 1666. as near as it is; and in the mean time it is not safe nor prudent positively to determine any thing upon that point, being not so clearly revealed. And though the number of the man *viz.* of Christ, for 2½. yeers, ends with 1665. and doth not include 1666. the supposed number of the Beast, yet we may safely conclude, that as the yeere 1996 doth immediately succeed 1665. so when the number of the man, or Christ, is and shall be accomplished, as, and with the yeere 1665. the number of the beast with reference to its accomplishment, shall immediately succeed and take place (if not before; yet)

1—666
1—666
½—333

2½—1665

yet) in the yeer 1666. Thus I have (as well as I was able) diſpatcht the diſcovery of the number 666. both what it is, viz. *th. number of a man*; and who that man is, viz. the *Lord Jeſus Chriſt*: And laſtly, what it means, viz. *How it characterizeth the number of the Beaſt.*

I ſhall next tell you how the perſon of *David as a man*, and a type of the Lord Jeſus Chriſt, as King of *Iſrael*, doth repreſent much (though not all) of what is ſaid of the perſon of the Lord Jeſus; for as I told you before, his full age was 70. yeers, the number of a man, and how 70. is applicable to 1260, I alſo told you in many particulars which to avoid repetition I forbear further to mention. He alſo had three remarkable periods of time, *viz.* 30. yeers, as a private man, before he began to reign; 7½. yeers whileſt he reigned in *Hebron*, and 32½ yeers in *Jeruſalem*, for the record whereof the Scripture is ſo punctual, that if there were not ſomething extraordinary in it, I cannot ſee why the Holy Ghoſt ſhould be (as I may ſay with reverence) ſo ſolicitous about it.

I dare not confidently affirm that the notion of the number 70. hath truth in it, but ſhall ſubmit what I have ſaid upon it, to the ſcan of better judgement; onely this I am ſure of, that both it and 30. and 7½. and 32½. have all of them that in them that doth clearly ſuit and bear proportion with the Lord Jeſus, the Anti-type of this number, which (as before) doth ſo fully decipher the number of the Beaſt; for (as I ſaid before) 70. is the number of a man; 30. is the number of that man in particular, the Lord Jeſus Chriſt, who with *David* lived juſt ſo long, and no

longer

longer in a private capacity; and 32½. is the direct age, and full time of the life of Christ in the flesh; and 7½ is exactly the time of Christ's persecution before his death by the Jews, three times over; and you may perceive by what is said already, how all these (except the last) may be accommodated to the beast, onely as to the last, *viz.* 7½. years in *Hebron*; I shall add thus much here, That *Davids* 7½. years reign in *Hebron* multiplied by 222. (the third part of 666.) do produce 1665. yeers, and as directly point out the number of the Beast, with reference to Christs 2½. yeers, by his number 666. as *Davids* 30. years did the 42. Months, & 1260. yeers of the Witnesses mourning, *&c.* in parallel to Christs 30. yeers above-mentioned.

1 *King.* 10. 14. 2 *Chro.* 9. 13. I shall also leave to consideration whether *Solomon* the son of *David*, and King of *Israel*, be not in this particular as well as many others, a type of the Lord Jesus Christ, whose Crown of Excellency is recorded to be 666. talents of Gold, as his revenue for one yeer; I say, whether this may not type forth, and hold out the number of Christ, said also by St. *John* to be 666. for one year, with reference to that great glory that he shall manifest, and shall be given to him from Saints and Angels in the yeer 1666. as the revenew of his sufferings by the space of 2½. yeers, typed out by his number 666. which being doubled and halved for the other yeer and half of his life, doth exactly (though very closely) point out the number of the Beast to end in the year 1666. I cannot also pass with silence that which is remarkable to me (what-ever it may be to other men) that these

these $2\frac{1}{2}$ years of our Saviour being put into months, do exactly arise to 30. months, and no more, which (being taken for years in a Scriptural account) do as equally decipher the 42. months reign of Antichrist, the 1260. dayes propheſying of the Witneſſes in ſackcloth, and the time, times, and half a time of *Daniel*, as the 30. years of his life in a private capacity, or the 30. years of *Davids* life in a typical way, did make the ſame diſcoveries.

It remains now that I keep my promiſe to my Reader, in proving by Scripture from Sr. *Johns* Goſpel, that though our Saviour exerciſed his Miniſtry $3\frac{1}{2}$. years from his baptiſm to his ſuffering; yet that but $2\frac{1}{2}$ of thoſe years are and ought to be accounted as his number; for if this be not plain and proveable by Scripture, all the former notion ſignifies little as to what is formerly premiſed it doth hold forth.

It is plain by St. *Luke*, that when our Saviour was baptized, he was but (*about*) 30. years old; and Dr. *Lightfoot* doth learnedly diſcuſs that he was baptized at the beginning of his 30*th*. year current, and did live $3\frac{1}{2}$. years after his Baptiſm; by which he concludes his whole life to be but $32\frac{1}{2}$. years. *Harm. p. 76, 77. and in ſeveral other places.*

Now if this be a truth, (as I believe it is) then the firſt year of his Miniſtry was ſpent when he was 30. years current, and the ſecond year of his Miniſtry was ſpent when he was 30. years compleat, and at his 31. current; and by this it will follow, that though he did preach and work miracles in his 30*th*. year current, yet his number with reference to his ſufferings, did not commence till he was 30. years compleat; and that this is a plain truth, will further ap-

pear by the story in St. *John*, which I must crave leave of my Reader to expatiate in a little, though I know before-hand, I do but light a Candle to the sun, in telling him what he knows far better than my self; though haply nor he, nor many others have observed this particular circumstance in the story, as it refers to Christ's number.

That he was baptized in *September*, six Months before the first Passover, is abundantly cleared by Dr. *Lightfoot* in several places of his *Harmony*.

That he spent these six Months after his Baptism in fasting, temptation and conflicts with the Devil, teaching and working miracles in *Judea*, *Galilee*, and other parts remote from *Jerusalem*, all the Evangelists concur in.

That at the first Passoever after his Baptism, recorded in *John* 2. 13. he went up to *Jerusalem*, is without dispute.

That being there, he purged the Temple, wrought many miracles on the Feast-day of the Passover, whereby many are said to believe on his Name, appears in the same chapter, from the thirteenth verse to the end.

That he had no disturbance from the *Jews* at this Passover, appears by *Nicodemus* his acknowledgement of him (though a Ruler of the *Jews*) and our Saviours full, large, and free discourse with him, throughout the third chapter, and by his peaceable departure from *Jerusalem*, from whence he is said to go with his Disciples into *Judea*, and there tarryed ver. 22. of the third chapter.

That

That in the 4th. chapter knowing the exception that was taken against him by the Jews, at the multitudes of people following him, and that they had heard that he had made and baptized more Disciples then *John*, he left *Judea*, and departed into *Galilee*, John 4.1,3. *And taking his journey by Samaria, two dayes after he departed thence, and went into Galilee*, ver. 43. *And in Galilee he came again into Cana of Galilee, where he made the water Wine, and cured the Noble mans Son sick at Capernaum.* ver. 46. to the end.

That in the fifth chapter our Saviour comes again to *Jerusalem*, to the Passover, which was the second Passover after his baptism, *John* 5.1. (as Dr. *Light-foot* proves that Feast to be) there he cures the impotent man at the Pool of *Bethesda*, of an infirmity of 38. years standing, from verse the second to the seventeenth. *Harm.* 244, 245, &c.

That this cure was wrought on the Sabbath-day, for which the *Jews* first cavil with the poor man, and afterwards with Christ himself, and the Text saith expresly, that therefore (that is to say) for breaking the sabbath, and not for his Doctrine, or his good work wrought upon the man, did the *Jews* persecute and seek to kill him, *ver.* 16.

That at this Passover (and not before) we read of Christ's persecution.

That before this Passover (and consequently before his persecution) there was lapsed of his 3½ years Ministry, 1½ years, whereof one year from his baptism, was to compleat his 30th. year, and the other half year did commence his 31. year current.

That from the end of his first years Ministry, there remained yet $2\frac{1}{2}$ years compleat to his crucifying, whereof the first half year was spent without any publick persecution of the *Jews* in remote parts from *Jerusalem*, as you may see in the story.

That after these things Jesus departed from *Jerusalem*, and went over the sea of *Galilee*, which is the sea of *Tyberias*, and went up into a Mountain, and there sate with his Disciples, *John* 6. 1, 3.

That when Jesus perceived that the people resolved to make him a King by force, he departed again into a Mountain himself alone, *John* 6. 15.

That they afterwards find him at *Capernaum*, v. 24. where he preacheth to them what is recorded in that chapter.

That the third Passover drew nigh, *John* 6. 4.

That till the Passover came, he walked in *Galilee*; for he would not walk in *Jewry*, because the *Jews* sought to kill him, *John* 7. 1

That from chap. 7. to chap. 13 1. which was the fourth and last Passover, and at which he suffered, we have recorded the gracious disputes & arguments of our Saviour with the *Jews*, and their base and unworthy carriages towards him, amongst which this is most remarkable, that the main thing for which they persecuted him, was their blind zeal for the sabbath, and that not onely at the second Passover, *Joh.* 5. 16. but also at the third Passover; for his cure of the blind man upon that day, *Joh.* 9.

By all which it is evident to me, that as he exercised his Ministry $3\frac{1}{2}$ years after his baptism, before his death, so he enjoyed his liberty so to do, without di-

disturbance from the *Jews*, that is to say, from the *Sanhedrin* of the *Jews*, by the space of 1½ years, till his appearing at *Jerusalem*, at the second Passeover after his baptism. And one year of that time was to compleat his 30th. year current of his age, and that he lived just 2½. yeers longer, and no more, before he was crucified at the fourth and last Passeover.

Nor do I find that any of the other Evangelists do make any mention of any persecution (*viz.* open persecution from the Council at *Jerusalem*) that did attend him, but such as is concurrent with that mentioned by St. *John* at the second passeover, though (as I said before) they do all handle the story of our Saviour, without regard had to the precise time or place of things recorded by them.

It is true, that we read of many temptations, and other most unworthy carriages from the Pharisees towards him in several places and passages of the other Evangelists; but whether they were before this second passover recorded by St. *John*, or after it, in order of time or not, as they are silent in it, so I shall leave it to the judicious Reader to determine, though however I yet know they did not amount to the name of open persecution, or at least to any persecution that was backt by Authority from the great Council at *Jerusalem*; or if they had such Authority, yet the last half yeer before the second passover, was part of the 2½. yeers of Christs life from his 30th. yeer compleat, which is enough to prove that he was in a persecuted condition but 2½. yeers, and which (as I said before) decipher the 42. months of Antichrist, &c. as equally as his 2½. yeers persecution doth the num-

ber-

ber of the Beast by his own number 666.

Besides the proof of the point by Scripture, as aforesaid, we are not altogether destitute of reason for its confirmation not onely that it is so, but also why of necessity it must be so, and can be no otherwise. For,

First, There is no other period of time, or number of yeers of our Saviours life, that is, or can be applicable to the number 666. (which the Text it self saith is his number) that doth or can decipher or produce the number of the beast, supposed to be 1666. but 2½ yeers.

And this I shall endeavour to illustrate and prove after this manner, by telling my Reader, that the Scripture gives Antichrist 42. months for his reign, and limits the propheſying of the Witnesses to 1260. yeers compleat. True, unless you allot 30. yeers compleat of Christ's life, to these numbers, you cannot exactly decipher Antichrist's 42. months, &c. by them; but if they be accompted as compleat yeers, then there remains but 2½ yeers of his life behind, and those 2½ yeers do exactly decipher the number of the beast to end in 1666. by the mans number 666. *viz.* by adding 666. for the second yeer, to 666. for the first yeer, and 333. for the last half yeer, which in all make up 1665.

We may also consider, that if we should imagine any other number than 666. to the deciphering number of the Beast, (whether more or less) we should not onely be under the curse threatned, *Rev.* 22. 18, 19. for taking from, and adding to the words of this propheſie, but shall also find that no number under

or

or over that number 666. for 2½ yeers, will exactly hit the number 1665. but will either exceed or fall short thereof. And if we shall imagine a shorter or longer time then 2½ yeers to be the time of the man in the text, and apply his true number 666. to that time whether under or over 2½. yeers, we shall as soon find that no time applyed to the number 666. will exactly point out the time of Antichrist; for if you imagine a greater time, suppose 3½. yeers, then 666. multiplied by 3½. will arise to 2331. yeers; or if you imagine 3. yeers, 666 multiplied by 3. gives 1998. yeers, both which do exceed (by much) the true computation. So in like manner if you suppose a lesser time, of two yeers for the man's number, and apply 666. to that time, by doubling it, the product will be but 1332. yeers, which are long since past, and as far short of the right number 1665. as the other do exceed it; which clearly demonstrates the truth of this first Reason.

Secondly, It is not proper to accompt any part of his time in which he lived without persecution or offence from the *Jews*, all or any part of that time or number, which doth decipher the number of the Beast, because as Christ and Antichrist are opposite each to other; so the deciphering of Antichrists reign by Christ that is his Opposite, must arise not onely from him as his Opposite, but also from such a time of his wherein he found and met with opposition from Antichrist. And this last Reason tells us; that if we could either find out or imagine any number or time that would exactly hit or jump with Antichrists number (neither of which I think are possible)

ble) yet it were not at all rational in us to pitch upon, or apply that time or number to him, unless we could prove withall, that Christ was persecuted by Antichrist that very time, and no longer.

Thirdly, The coming of Christ expected by his Church and people, is not solely and simply to ruine & destroy Antichrist (though that be a truth) but also by so doing to avenge his own blood, as *Head of his Church*, as equally as the blood of his Saints, as *his Mystical Body* that hath been shed by Antichrist; and if so, then it cannot be supposed that the Lord Jesus will be more zealous in vindicating his Church *as his mystical body or members*, than he will be of himself as *their mystical Head*: Whence I conceive, that as none could characterize the number of the Beast exactly, but Christ himself, so no time of Christ doth or can so fitly suit with the Beasts number, as that time wherein he met with so much hard and barbarous usage and measure from the Beast, in the representative body of the whole Nation of the *Jews*, and the power that Heathenish *Rome* had then over that whole Nation.

Fourthly, I may add, that the Lord Jesus Christ did in a manner at his first being in the flesh, type out and decipher his own time of persecution before his death, to be just 2½ years, and no more, by his flight into *Egypt*, and continuing there (as may well be supposed) by the space of 2½ yeers compleat, or at least 2½ yeers current, as is manifest by the story, for the Text is plain in the second of *Matthew*, that Christ was in *Egypt* till the death of *Herod*, and that *Herod* slew all the Male-children that were in *Bethlehem*,

them, and all the coasts thereof, from *Two* years old, and under, according to the time he had diligently enquired of the wise men; and the Text saith, that *Joseph* did not return into *Galilee* till *Archelaus* reigned, for after he heard thereof, he was afraid to go into *Judea*: And it is apparent by History, that *Herod* lived above two Months after that bloody Massacre. By all which it appears, that as the Nation of the *Jews* were at the coming of Christ in the flesh, under the *Roman* power, and could not put our Saviour to death without the consent of *Pilate* the Delegate of that power, in his last 2½. yeers; so the same power of *Rome* had typically expresst it self by the same space of time in the person of *Herod* the King, in a most barbarous and bloodthirsty desire after the life of the Lord Jesus, by that revengeful fact of slaying the children.

And that this truth may yet further appear, it is very observable, that as all number ariseth from unity, and no number can be counted but from one or more unities, as its Basis or root; so this number of Christ said to be 666 and to be that number by which a man of understanding may count the number of the Beast, hath its rise and foundation from one, two, or three unities, placed together under the several denominations of one, ten, and one hundred, 1.10.100. 111 as you may perceive in the margent.

And that if you double the radical numb er, *viz.* 111. consisting of three unities, so far as you can carry it without cyphers (to wit) to ten, where you must begin again, as in all other numbers, you shall easily perceive that this number doth not onely produce

the number 666. said to be Christ's number by progression $7\frac{1}{3}$. times over, but also 3. times over the number of the Beast, at the end of the yeer 1665.

And it is further observable, that as 111. doubled as aforesaid, doth produce 1665. three times over, and 666 seven times and an half over; so 11. produceth 165. three times over, and 66 - $7\frac{1}{3}$ times over, and 1. produceth 15. three times over, and 6—$7\frac{1}{3}$. times, as the rise and foundation of the other numbers. And that no other numbers do or can produce the same numbers of 6—66. or 666 nor of 15—165 and 1665. as those do; nor can they be wrought without falling short, or exceeding these numbers, nor without ciphers in the end or middle part of those numbers, to supply and fill up the defect of unities: Whereas these numbers of 1—11—& 111. do (as was said) in a way of progression, produce the numbers before-mentioned, without the help of cyphers either in the middle or end of any number, as arising from one, two, or three unities, and by division declare and point out the numbers aforesaid. And from hence I conclude the manifold and infinite wisdom of God in folding up more mysteries in this number 666 then *poor man* is able to discover or fathom, referring to himself as one God, and the Trinity of persons in that Godhead, revealed in his word to be 3. in 1. and 1. in 3. And that Christ as God man, is and must needs be the man in the Text whose number it is, and from whom (as God, or the Unity) it hath its root, and of whom it is said in the beginning of the verse, *Here is Wisdom*; that is, (if I mistake it not) Here is Christ the Wisdom of the Father, who alone is able exactly

exactly to count the number of the Beast, and whose time of suffering or persecution as a man, applyed as aforesaid, must be, and is the onely and exact character of his own glorious appearing (I do not say personally, though that also in his time may be a truth) on the behalf of his Church, and of the number, fall, and final ruine of Antichrist at that day and time of his appearing, in what kind or way soever it shall be.

It is also remarkable, yea wonderful to consider, that as our Saviours number 666. ariseth from one or more unities, placed either singly, as 1. or additionally, as 11. or 111. do produce 6-66. & 666, as aforesaid; so the number of Antichrist decyphered by his number, runs all upon 5. the unlucky number, & that number which Mr. *Potter* saith is the number of all numbers, so much doated upon and admired by Antichrist and his party.

For as 1. produceth 6. for Christs number, so it characterizeth 15. or three fives, for Antichrist's number; and as 11. produces 66. for Christs number, so it points out 165. or 33. fives for Antichrist's number; and as 111. produceth 666. as Christs number, so it discovers that Antichrists number is 1665. or 333 fives.

I might also tell you, that as 1. or one unity produceth 15. and 11. or two unities produce 165. & 111. or three unities produce 1665. so both 1665. & 165. divided by 25. do give the quotient 66. times over for the one, and 6. times over for the other, with three fives remaining as the fraction, and do still *face*, and and as I may say *dare* and oppose each other, and determine

termine the Beasts number to fives, or 25's, which as as Mr. *Potter* hath learnedly discust, is that number wherein the Antichristian party do so much glory, and upon which they lay so great a weight and stress of holiness, as he instanceth in divers particulars.

I am not ignorant that by these notions last mentioned I am wandered from the Text of Scripture, and have not proof from thence for what I have said; yet I was not willing to pass them over with silence, considering they are not altogether impertinent to the subject treated upon, especially if you consider how 2⅓. Christ's number doth still *face*, and as I may say *dog* Antichrist's number at the heels; and upon the same account I shall take liberty to add a few more speculations of the same nature, not so much to prove what I have already made plain enough by Scripture, as to give my Reader some delight or pleasure to his fancy, which haply he may improve better then I am able, for the discovery of further truths, as well as matter for his faith and hope to feed upon, by such as are grounded upon the truth of him that cannot lye.

1. These 9. Figures added together, make 45. in the whole, which being divided by 5. yeilds nine fives, and no more nor less.

1 2 3 4 5 6 7 8 9

2. 1260. or the 1260. days or yeers of the Witnesses propheſying in sackcloth, may be written by unities after this manner, *viz.* 1. thousand, 2. hundred and 3 score dayes, and may hold forth that in all their mournful estate and condition, they have still 1, 2, and 3. to stand for them; and the contrary may be applyed to Antichrist for his 42. Months,

45

which

which is just the same time as still, having God who is one, or 1, 2, and 3. personally considered against him.

3 Antichrist's 42. months divided by 5. is just 252. fives, and no more nor less.

4. *Rome* is said to be 42. miles in circumference when the *Revelation* was written by St. *John*, alluding to his 42. Months allowed him to reign therein; but it is now reduced to 15. miles compass, or three fives, as some Authors report.

5. Five is the odd or middle number of 9. unities, expresst either by the figure 9. inclusively, or distinctly by 1, 2, 3, 4, 5, 6, 7, 8, 9. thence it is proverbial (even among children that know nothing of the meaning) that if you play and stand at 5. you shall never thrive. Christ is the middle person between God and man.

6. The 5. Vial is that which by the 5. Angel is to be poured out upon the seat of the Beast, and shall make his Kingdom full of darkness, and to gnaw their tongues for pain, *&c. Rev.* 16. 10, 11. and 2½. is the facing number of the Popes number 5.

7. Christ is the chief Corner-stone of his Church, and his whole time in the flesh was 32½. years, which divided by 2½. the time of his suffering gives 13. times 2½. as the quotient whereof once 2½. as the time of his own persecution and suffering holds forth, by his own number 666. Antichrist's number to be 1665. and this is the Author and Founder of his Church.

8. The other 12. times 2½. of our Saviours time in the flesh, holds forth the 12. Apostles, as Master-builders upon that Foundation, or upon Christ the

true

true Foundation, whether considered all together, as making up 30. which multiplied by 42. gives the time of the Beasts reign; or whether distinctly considered (that is to say) by allowing one, or once 2½. to each Apostle, which doth also decypher the number of the Beast to end at 1665. 12. times over, and holds forth the sufferings of the Saints or Church of God, the same time under the reign and rage of Antichrist, in conformity to Christ their Head.

Hence the Church or the Woman is said to be cloathed with the Sun (the brightness of Christ) and crowned with a Crown of 12. Stars, that is (as a Reverend Divine hath it) the 12. Apostles and their Doctrine. And hence the Pope or Antichrist their Opposite, is held forth under the Vision of two Beasts, and said to have 12. Horns, *viz.* 10. Horns with reference to his Civil claim or power, and 2. Horns with reference to his Ecclesiastical claim or power over the Saints and people of God. *Revel.* 13. 1, 11.

9. As the Apostles were just 12. and no more, and were ordained by Christ to preach his Gospel, and work miracles in his Name, so they were after his death to be Witnesses of his resurrection, *Act.* 1. 22. and in that respect when *Judas* had lessened or broken their number by betraying his Master, and by being his own Executioner, *Peter* and the rest of the Apostles did not think themselves compleat in their ordained number by Christ, til they had supplied his vacancy by chusing *Matthias* into his place by lot, and that according to the Scripture, foretelling both the transgression of *Judas*, and the

supply

ſupply of his Biſhoprick or office by another, *Pſal.* 109. 8.

Hence the number 12. and the number 144. in the Revelations of St. *John*, are ſo often mentioned both with alluſion to the 12. Apoſtles that were to be Planters of Chriſt's Goſpel after his death, among all Nations, and to the 144000. or the new *Jeruſalem*, as ariſing from the number 12. the root thereof.

And though Mr. *Potter* and many other Writers of great eſteem in the Church of God, and to me, were miſtaken as to the number 666. by making it the number of the Beaſt, it being onely the number of a man, or the Lord Jeſus Chriſt; yet both Mr. *Potter* and others are right as to the number 12. with reference to the Apoſtles, and to the number 144. with reference to the New *Jeruſalem*, the firſt being the root of the laſt, and the laſt the iſſue and product of the firſt.

It is true, that the number 666. the number of the man, applied in 2½. yeers, or the 13*th*. part of Chriſts life to Antichriſt, and multiplied 2½. times over, as the whole time of our Saviours perſecutions and ſufferings under *Antichriſt*, doth decypher the number of Antichriſt both what it is, and when it ends, as you heard before; yet it cannot properly be called Antichriſts number, being expreſly ſaid to be the number of the man, and that number only by which a man of underſtanding may count the number of the Beaſt; for it would be as ridiculous to ſay Antichriſts number ſhall decypher or diſcover Antichriſts number, as it was ridiculouſly blaſphemous in the Phariſees to ſay Chriſt caſt out Devils by *Beelzebub* the

Prince

Prince of Devils; against which absurdity our Saviour argues, that Satan cannot be divided against himself, for then his Kingdom could not stand; and I may as well say, That if 666 be Antichrists number, and doth also decypher what is his number, Antichrist is by this opposition divided against himself, &c. But to let that pass; Upon these premises we may conclude (as before) that as Christ was persecuted but 2½. yeers, or the 13th part of his life, and left the other 12. parts thereof as dividable among his 12. Apostles that were to survive and succeed him in the planting and building up his Church among all Nations; so their said number of 30. entirely considered, or 12. times 2½. distinctly considered, do, and may decypher and point out the number of the Beast, both with reference to his 42. months reign, and to the yeer 1666. the time of his fall.

If it be objected, that St. *Paul* was as equally an Apostle as any of the rest, having his call to the Apostleship immediately from Christ himself, as it is recorded in *Acts* 9. and *Gal.* 1. at large; and if so, that then the number 12. is exceeded, and being so, cannot hold in the former application to Christs remaining time, either totally as 30, or distinctly, as 2½ twelve times over, not yet to the decyphering of Antichrists number?

It is answered, That notwithstanding that be a truth, yet St. *John* that wrote the Revelations by the Spirit of God many yeers after *Pauls* conversion and call, and some yeers after his death, doth never express himself in any other number than the number 12. as the Cardinal number of the new *Jerusalem*, and

and the full number of the Apoſtles, which certainly he would have done, if there had been any number other then 12. as the commonly reputed and ordained number of the Apoſtles of Jeſus Chriſt.

And though we read, and that truly, that *Paul* was an Apoſtle of Jeſus Chriſt, yet we never read that he was ever accounted or reckoned as one of the 12. or additional to that number ordained by Chriſt before his death.

CHAP. II.

Dan. the 12th Chapter.

1260. 1290. 1335. 25. 45.

HAving thus finished what I thought fit to say upon that obscure and mysterious Text, *Rev.* 13. and the last, whereof when I and all men have said all we can, yet we shall never be able to discover the 100th part of ~~that wisdom that is folded up, or couched in it:~~ I shall take the boldness as a farewel to this discourse, to give my Reader my thoughts upon the abovementioned numbers recorded in the 12*th.* of *Daniels* Prophesie.

I know it will be said of me according to the Proverb, ~~*Fools will still be meddling*~~, and as the learned Annotator saith upon the argument of that mysterious Song of *Solomon*, They that have no *Learning*, will yet be dabling, that is to say, be dirtying themselves with the most mysterious places and passages of Scripture, that have very much puzzelled the most learnedest: Yet hoping that some that know not at present what I shall say, may reap benefit by it, and that those that do already know it, will not despise it or me,

me, (because I onely tell them what before they knew) if it be truth: I shall adventure to lay my self under the lash of his and other learned mens severe discipline, and like a Child, hold up my Bow to the Moon, though when I have shot, I am sure I shall not hit it; if you will but grant me that favour that Parents usually give to their children when they perceive them so mettlesom as to undertake impossibilities: And this the rather, because (if I and others far more able, be not mistaken) this chapter, & these numbers recorded in it, have so great an influence into to them, and do hold forth (as it were in type) so much of the truth of those numbers in the *Revelation*, treated upon in the foregoing part of this Discourse, that I did not think my work done as to that part, till I had also done something as to this, though when I have done both, I may truly say of my self (what others may as truly say of me) that I have done nothing.

In the handling of these numbers I must crave leave of my Reader to take the same liberty I have already used in the preceding part of this discourse, *viz.* to handle them promiscuously, & to jumble them together without any digested method, as they shal come thwart me. Nor can they be expected otherwise from me, if he shall consider, that notions and speculations of this nature, referring to number, are like number it self, the Rules whereof are not so soon learned as forgotten, without a continued practice; and that I am to tread in untrodden pathes, the way

I go being not onely different, but in most things contrary to all Expositors upon the same subject, and in some particulars such in which (as I think) few or none have gone before me. I must also tell him, that all men (and much more I) are at the best but poor and empty creatures, and neither do nor can receive the discovery (much less reveal it) of Divine Mysteries, but like narrow-mouthed bottles, by drops, as it shall please God to enlighten and enlarge us; and that being enlightened at any time to see them, though but at a distance, if you do not take them whilst you have them, you cannot keep them, and much less improve them to any height; for either they vanish of themselves, or else if your brain be working upon them, they are like pegs that drive or crowd out one another; or waves of the sea, that eat up, and drown one another. These things premised, I shall proceed to give you them as they are, with some hopes of acceptance, though they come not in that dress and garb that a more able pen would have put them into.

1 2 3 4 5 6 7 8 9

The 45 years in the 12th of *Daniel*, accounting from the 1290. dayes, the call of the *Jews*, and continuing to the 1335. dayes, the new *Jerusalem*, may be truly called the number of number, that is to say, the whole number of all unities, from whence ariseth all number, as in the Margent, and that number which in the end thereof brings in the glorious Kingdom of the Lord Jesus Christ, and determines the number of all worldly Kingdoms, and is the true and onely number that decyphers his number, that is the won-

wonderful number, *viz.* Christ, as he is so called in *Dan.*8.13. of which you have heard something already, and shall have more hereafter.

As the Beast had 18. seventies, or 1260 yeers for his 42. months reign, so he shall have 18. times $2\frac{1}{2}$. (the time of his persecution of the Lord Jesus) after the call of the *Jews*, or 1290. dayes, which is just 45. yeers to his total and final ruine, and the setting up of the Kingdom of Christ.

There are three periods expresst in *Dan.* 12. the first in the *7th.* Verse, by a time, times, and half a time; the second in the *11th.* verse, by 1290. days, and the last in the *12th* verse by 1335. dayes.

The first is the time of Antichrist's reign, or his 42. months; and the 1260. dayes prophesying of the Witnesses, and so expresst in *Rev.* 11. 2, 3. and 12 6, 14.

The second is the time of the fall of the Turkish Empire, by the Kings of the East, or call of the *Jews.*

The last is the final ruine of Antichrist, or the Pope and Turk, by the glorious Kingdom of the Lord Jesus, then to take place.

The first is given in answer to one of the *two* that stood on the bank of the River, *v.*5,6.

The two last are given in answer to *Daniel*, ver. 8.

The first is characterized by this expression, *When he shall have accomplished to scatter the Power of the holy people*, v.7.

The

The second by this expression, *From the time that the daily Sacrifice shall be taken away, and the abomination that maketh desolate, set up*, v. 11:

And the last is characterized by the blessed and happy estate and condition of that man that shall *wait and come to that time*, (to be accompted from the character of the second, *v.* 12.) and by a promise to *Daniel*, that though he should rest in the Grave till that time, yet then he should rise *and stand in the lot at the end of the dayes*, v. 13.

All three are testified by *Michael the great Prince*, v. 1. or the man *cloathed in Linen*, v. 7. that is by the Lord Jesus Christ, who is also the Angel mentioned *Rev.* 11. 1.

As the Church of the *Jews* was 70. yeers (*the number of a man*) in captivity to material *Babylon*, so the Church of the Gentiles is to be under the captivity of Mystical *Babylon* 42. months, or 1260. yeers from the rise of Antichrist, which is just 18. seventies; at the end of which time or period, there is 70. yeers more to come before the Kingdom of the Lord Jesus be compleated; during which 70. yeers, the blood of the Church or people of God shall be avenged on the Pope or Antichrist, after his first fall, to his final ruine and downfall. And in the 25*th*. yeer of this last 70. yeers, *viz.* the yeer 1290. after the rise of Antichrist, the *Jews* shall be called, and Jew & Gentile made one entire body or Church of Christ. And the other 45. yeers may be supposed to be the time of avenging not onely of the blood of the Saints and people of God, as an entire Church, whether Jews

or

or Gentiles; but also (and principally) of the Lord Jesus Christ himself, so barbarously shed by Antichrist: For as Christs number 666. multiplied by 2⅓. the time of his persecution and suffering under Antichrist, doth decypher the number of the Beast to end in 1665. And as Antichrist had 18. seventies given him to reign & tyrannize over the Church & people of God, in allusion to the 70. yeers captivity of the Church of the Jews under material *Babylon*; so Christ as Head of his Church, and the Church themselves, both Jews and Gentiles, shall avenge his and their blood upon him and his party, both Turk and Pope, not onely for the whole term of 70. yeers after his first fall, but after a more eminent manner and measure, the last 45. yeers of the said 70. yeers, which is exactly 18. times 2⅓. the time of our Saviours persecution and suffering, alluding to Antichrists 18. seventies, the time of his tyranny over the Church, and doth clearly type out and decypher his total and final ruine at the end of that term, as 666. did by the same number of 2⅓. decypher his first fall in the yeer 1666. And it is remarkable, that as no other number but 45. (the total number of all unities) could produce this ruine upon him, as proceeding from, & arising out of 1. (or God the unity) so no other number but the number of Christ, *viz.* 2⅓. doth or can exactly take up the said number of 45. eighteen times over, and no more. And this is a manifest confirmation of the truth of my exposition of the number of a man, or 70. with reference to *Davids* time, as a glorious type of the Lord Jesus Christ, and the number

of

of 2½. with reference to Christ (the man principally intended in the Text;) for as *David's* 70. multiplied by 18. gives 1260. so Christ's 666. multiplied by 2½. gives 1665. and Christ's 2½. eighteen times over, gives Antichrist's last farwell, or 45. before his final ruine; and then (and not before, if I mistak not) may the Kingdom of Christ be truly said to commence in its glory and beauty, whereof it is said that man is, or shall be blessed, that waiteth and cometh to the 1335. dayes, and in which *Daniel* hath the promise to stand in the lot, and in the mean time we and he must rest.

I am not ignorant that this my exposition of the three numbers mentioned in the 12*th* of *Daniel*, *viz.* 1260. or the time, times, and half a time, as it is paraphrased both there, and in the *Revelation*, 1290. & 1335. is contrary to all Expositors that ever I read or heard of; and in that regard (and as coming from one that knows very little) it may haply not find that acceptance that otherwise it would, had it been disht out by some learned Rabby. I shall therefore, the better to confirm this opinion, endeavour to give my Reader the ground of the mistake of many other Authors upon the same subject, which being discovered, will back and strengthen what I have said, in some competent measure; and I apprehend it to be as followeth.

In all their Discourses I observe, that they limit this expression in the 11*th* ver. *And from the time that the daily Sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be* 1290. *days.*

I say

I say, they limit & bound the sence & meaning of the Holy Ghost to the *Jewish* sacrifice offered daily in the Temple, and to the setting up of Heathenism and Idol-worship, according to the manner of the Heathens, as that abomination that should type out and hold forth the beginning of that time from whence the 1290. dayes are to be reckoned. And some pitch upon *Titus* his time, and some upon the reign of *Julian* the Apostate, and so account 1290. yeers from their respective dates and times; which accompt, *viz.* that of *Titus*, is expired for many yeers past; and that of *Julian* is also lapsed in some 12. in others 10. in the least 6. yeers past; and as yet nothing appears as tending to the call of the *Jews*.

Now if there were nothing else to convince the error of these conjectures, but the running out or lapsing of the time of all of them, yet that it self is abundantly sufficient to satisfie a stander by.

As we must therefore look for some other Epocha or beginning, to fix this 1290. days upon, so we must find out some other exposition of the words of the Text in these two clauses, *viz.* *The daily sacrifice, and the abomination that maketh desolate.*

I know it becomes not me to adventure upon that which hath puzzelled not onely the most learned, but also the godly-wise of our and former times; and that when I and all others have done what we can, yet we must set down with conjectures onely, and content our selves and others, to have said but what we think (and may probably be) a truth. And it is fit we should so do, that God may have the glory of

his own infinite wisdom, which we are prone to rob him of, if we could positively determine the scope of all Scripture, and the times of these and the like mysteries scattered up and down in his word. Yet I shall (with all humility) desire to tell my Reader what I conceive, *viz.*

That by *daily Sacrifice* is not meant the sacrifice of the Temple, for that was truly and litterally taken away by Christ himself, by his being once offered a sacrifice for his Church & people; the substance of that whereof the daily sacrifice was but a type and shadow, as *Paul* in all his Epistles doth argue. And though it be true, that the Jews in oppositon to Christ, did keep up that service for many yeers after Christ's death, and even to *Julian*'s time, when it was finally and for ever abolished by an immediate hand of God; yet their so doing was still contrary to the will of God, and directly opposite and destructive to his design in setting up that Worship at the first, and the design of the Lord Jesus in giving himself (the Lamb without spot) a sacrifice for his people.

By daily sacrifice therefore must be meant and understood the taking away of the *spiritual service and sacrifice of God offered daily by his people through the Name and Mediation of the Lord Jesus Christ*, which the Scripture doth in many places expresly call sacrifices, & sacrifices acceptable to God by Jesus Christ the true sacrifice, and not the daily sacrifice of the Jews in the Temple, which was by the death of Christ abolished already. And truly if it be a truth,

as

as it is thought to be by ſome, that *Antiochus* was but a type of Antichriſt, and that when *Daniel* had declared in the 11*th* chapter of his Book, what concerned him really as to the Church of the Jews, and typically as to the Church of the Gentiles, he proceeds to ſpeak in that chapter expreſly of Antichriſt, and concludes the chapter, that ſuch, and ſo great ſhall be his prevailing over the people of God, that *he ſhall plant the Tabernacle of his Palace between the ſeas*, &c. I ſay, if all this be meant of Antichriſt in *Antiochus* his type (as I believe it is) then it will evidently follow, that what is ſpoken by *Michael* in the 12. chapter, either to the *two* that ſtood upon the bank of the River, or to *Daniel* himſelf, with reference to the end and finiſhing of thoſe times and days ſet out by theſe numbers of 1260. 1290. and 1335. muſt neceſſarily have their riſe and fixation upon, & from the riſe and firſt ſetting up of Antichriſt, and not from *Titus*, *Julian*, or any other Heathen, though thoſe numbers may alſo be applied to *Antiochus* as his type, as they are by moſt Expoſitors upon the place.

And though both what *Titus* and *Julian* did to the material Temple and the *Jews*, may alſo type out and bear proportion to what Antichriſt ſhould do to the ſpiritual Temple of God in the Gentile church; For as the daily ſacrifice after Chriſt, was real and ſpiritual in all his Saints, and not typical or carnal, as it was under the Law; ſo the taking it away muſt be underſtood to be by one that yet pretended to Chriſt, though under that pretence he ſets up himſelf

ſelf as Antichriſt, and totally ruines and deſtroys the truth and power of Religion by his own ſuperinductions, traditions, and ſacrifices of his own invention. And if this be the [*He*] of whom it is ſaid in the 45. ver. of that chapter, *He ſhall come to his end, and none ſhall help him*; and that with a [*yet*] added to the expreſſion, as a learned man well obſerves; then this may be well ſuppoſed to be the [*he*] that ſhall, or did take away the daily ſacrifice (as *Antiochus* his type alſo did) and that from *his* razing or taking it away, the accompt of the 1290. days is to commence, and not from any other.

Their other miſtake upon the next paraphraſe, *the abomination that maketh deſolate, ſet up*, turns upon the ſame hinge, and hath its riſe from their conception, that the abomination of Heatheniſm, or Heatheniſh Idolatry ſet up inſtead of the daily ſacrifice in the material Temple, is the *abomination that maketh deſolate*, mentioned in the Text. Whereas, though that be a truth that it was an abomination in *Titus* and *Julian* ſo to do, with reference to the *Jewiſh* Religion then profeſſed, and that Chriſt gave it as a ſign to the Jews, with reference to the time of their own, and *Jeruſalems* deſtruction, and quotes *Daniel* for the proof of what he ſaid, for the further conviction of the *Jews*, & ſatisfaction of his Diſciples to their queſtion propounded, *Matt.* 24. 3. 15. and *Mark* 13. 3, 4, 14. yet that ſign given by our Saviour to them, extended no further then to the deſtruction by *Titus*, as is plain to me from thoſe texts: And that Religion, & the way thereof, being aboliſhed and taken away by the death

of

of Christ, that Religion it self, as it was then practised by the Jews in opposition to Christ the true Sacrifice, was (though the institution of God til Christ came) yet *an abomination to God* after his coming, and fulfilling of what that service did but type out; and upon this ground the present Jews that do stil adhere to, and prosecute that way in expectation of a Messiah to come, are *abominable in the sight of God*, &c. justly reputed so by all good Christians. By which it appears to me, that the abomination of the Heathen cannot be the abomination that maketh desolate, as it is opposed to the Jewish rites and ceremonies; but it is, and must be the *abomination of Antichrist*, *viz.* Idolatry set up in the Christian Church, in opposition to Christ the true sacrifice, and to the truth and power of Christian Religion in the hearts and lives of all that profess Christ, under the notion of being Christs Substitute or Vicar, to rule over the Church and people of God, in wayes of his own invention. This is that which is *most abominable*, and this is that which took away the *the true daily Sacrifice*; and by, and from this it seems to me, the account of the 1290. dayes to the call of the Jews, is to be reckoned. And indeed it cannot well be accompted otherwise; for there are but two wayes to accompt these two last numbers mentioned in the 12*th* of *Daniel*, viz. 1290. and 1335.

First, either as *entire numbers* in themselves, and so to have their beginning from some special providence of God that gave rise and being to them, with reference to what they do decypher or hold forth in their ending. Or else, Se-

Secondly, *As additional numbers* to the first number 1260. to the time of Antichrists reign, closely coucht in this expression of time, times, and half a time, by adding 25. to the ending of the first, and 45. to the ending of the last, and still including in both the first 1260. yeers, which I verily believe is the scope of the Holy Ghost in them: And if so, then it will fellow, that 1260. ending in 1665. decyphered by Christs number 666. *Rev.* 13. there remains but 25. of the 1290. yeers, to come, to compleat that number; and 1290. being come and finished, there remains but 45. of the 1335. yeers unexpired, to compleat that number, and that the rise of both must be from *the rise of Antichrist*, or the beginning of his 1260. yeers, and so consequently, that the taking away of the daily sacrifice, and setting up the abomination that maketh desolate, must be understood of the spiritual sacrifice before-mentioned, and that abominable spiritual abomination set up by Antichrist in opposition to Christ, & yet held forth with specious shews and pretences for Christ and his gospel, and for the welfare of the Church, as *Peter's* Successor, and Christ's Vicar; which of all abominations was, and is the worst and most abominable; and hence he is called the Beast that ascendeth out of out of *Hell*, or the bottomless pit, *Rev.* 11. 17. and the *Mother* of abominations, *Rev.* 17. 5.

When wickedness is closet with Religion, it is not onely abomination, but expest by Solomon with an (how much more) *as if he knew not how to call it, Prov.* 21. 27.

Now if that notion grounded upon History be true, that Antichrist rose *An.* 406. & that his 1260. dayes, or 42. months reign do determine *An.* 1666. as by several other notions upon that subject I have already

already declared it doth) then it is easie to say how long we have to come to the call of the Jews, viz. 25. yeers from the end of the yeer 1665.

If it be demanded why it pleased God to defer the call of the Jews 25. yeers longer then the fall of Antichrist in the yeer 1666. and why no greater or lesser number of yeers are added then 25.

I shall with all humble submission tell you my thoughts in that particular.

First, The *Turk* is by *some* thought to be the great Antichrist, and by *many* to be conjunct with the Pope the grand Antichrist, and by *all* confest to be the grand enemy of God, and the people of the Jews, who are yet the people of God, and beloved for the Fathers sake, as *Paul* phraseth them, *Rom.* 11. 28. under whose Power they principally, and after a more eminent manner then in other Countreys, are, and have their habitations; and if so, then it was the wisdom of God to delay their call till 25. yeers after Antichrists fall, the better to convince the Jews of their obstinacy in opposing Christ, when during that space of time they shall see and observe with astonishment the great and wonderful things that God shall do for his Church and people, against him and his party, that is and hath been the great Enemy of his truth, and obstruction of their own conversion, by setting up a Christian Religion in all points like unto Paganism, & forcing all true Christians to conform thereunto, which to the Jews themselves hath rendered Christ abominable.

And

And secondly, in this term of 25. yeers, such astonishing revolutions shall, and may happen in the Christian world, as shall so far startle, amaze, and amuse all the world besides, (and so the Turk in particular) that when the Jews shall at the end thereof be converted in a most miraculous manner, as the Scripture seems to hold forth in several places, (A Nation shall be born in a day, and their call shall be as the resurrection from the dead, *&c.*) the River *Euphrates*, or the power of that Empire may the better be dryed up, and the people of God, the Jews, have the more easie passage into their own possessions, and be instruments under God to carry on his designs in setting up the Kingdom of his dear Son then approaching, by maintaining, defending, preaching and propagating him and his Gospel in all Nations, and amongst all people, where now they remain scattered all the world over. But

Isa 66. 8. *Rom*, 11. 15.

Thirdly, and chiefly, I conceive therefore 25. and no more then 25. yeers are allotted them to accommodate Types with Antitypes, or one number with another. For there are but just 70. allotted to Antichrist after his fall to swim for his life, and dance trunchmore till his final ruine; and those 70. are distributed into 25. for the call of the Jews, and 45. more for the bringing in of the Kingdom of the Lord Jesus: Now if you should either add to, or diminish from 25. the first number, and number it either 24. or 26. it would not comply or correspond with the full number 70. but make it either 69. or 71. which is contrary to the Letter of the Text, and so

leave

leave the remaining time to be 44. or 46. both which are also thwart to the Text. In like manner if we shall add to, or substract from 45. the last number, and make it either 44. or 46. or any other number, more or less, it would either exceed, or fall short of the whole number 70 whereas 25. and 45. added together, do exactly hit the number 70. without any excess or defect.

Besides, we are to consider, that the number 25. added to 1260. the time of the Beasts reign, doth exactly compleat the number of the *Jews* time to 1290. in answer to the time of their captivity in *Egypt*, which was just 430. yeers, which multiplied by three, produces 1290. yeers, and no more, & in that regard could be neither more nor less then 25. and doth hold forth, that as the *Israelites* or *Jews* were 430. yeers in bondage to the *Egyptians*, so they are, and shall be in spiritual bondage for their great sin against the three that bear record in Heaven, the Father, Son and Holy Ghost, in rejecting and crucifying the *Messiah*, the Lord of Life, 1290. yeers, or that time of corporal bondage three times over.

I know they were not in personal bondage the whole time of 430. yeers (the time of their captivity being reckoned from the time of the promise to *Abraham*) & that Dr. *Lightfoot* doth learnedly clear up the truth of this particular, and saith, that they were in *Egypt* but 215. yeers exact; but I know withall, that if that be admitted (which in Scripture-accompt is otherwise, as by the 12th of *Exodus* 40. and other places is plain, yet) the number 25. is the most

appoſite and onely number that can be fixed upon, with relation to the Jews and their call, and with relation to the number 215. it ſelf, the time of their perſonal captivity in *Egypt*. For as 430. yeers, their full time in Scripture-language, multiplied by 3. ariſeth to 1290. *Daniels* ſum or days; ſo 215. multiplied by 6. produceth the ſame number exactly, and ſo types out as equally and exactly as the other, that as the Jews were 215. yeers in ſlavery to the *Egyptians*, ſo for their curſed impiety againſt the Lord Jeſus Chriſt, they ſhould be both perſonally and ſpiritually captived and cut off from being a Church or people, or having a King, by the ſpace of 1290. days or yeers, or (which is all one) 215. yeers ſix times over.

And thus we ſee, that as the captivity in *Babylon* by the ſpace of 70. yeers, did type out the ſpiritual captivity of the Church and people of God under myſtical *Babylon*, that time 18. times over, and no more; ſo the captivity of *Egypt* doth type forth the ſpiritual captivity of the Jews (the ſequeſtred Church of God) for the term of 1290. yeers, or the time of that captivity 3. times over, and no more. And by this it is plain to me, and I hope to my Reader, That as 70. yeers are allotted after the fall of Antichriſt, to the bringing in of the Kingdom of Chriſt, and this 70. divided into two periods of time, *viz.* 25. & 45. the firſt for the call of the Jews, and the laſt for the ruine of the Turkiſh Empire, and utter deſtruction of Antichriſt, that way may be made thereby for that glorious Kingdom; ſo no other number then the

number

number 25. can possibly be, or be imagined truly to be the number to be added to Antichrists 1260. which ends in the yeer 1665. to hold forth and decypher the time of the call of the Jews.

We may also add to this, that the remaining number of 45. may not, must not be either more or less, not onely with reference to the full number 70. which it would make either to exceed or be deficient, as was laid before, if it were any other number; but also with reference to Christs number, which as was said, was 2½. under the persecution of Antichrist, and who by this number 45. doth clearly hold forth, that Antichrist, whether Turk or Pope, or both, shall in that space of time feel and undergo the fierceness of his wrath and displeasure, in avengement of his own and his peoples blood, both Jews and Gentiles, that time 18. times over, and that in opposition or answer to the 18. seventies, or 1260. yeers tyranny of Antichrist over the people and Church of God. And the end of these 45. yeers is the end of the 1335. dayes, and the beginning of the glorious Kingdom of the Lord Jesus Christ; for which the Lord himself prepare me and all his people, that with *Daniel*, though we may not live to see it, yet we may rise in Gods appointed time, and stand in the lot, to enjoy our shares in the comfort of it.

There is one thing more, which though I am not able to determine, yet I shal take the boldness to propound to the consideration of those that are learned, *viz.* That as *Michael* the great Prince, to wit, Jesus Christ, stands up in the first verse for the *Jews*, or *Da-*

nicls people, as it is phraſed, ſo there are *two* other ſaid in the fifth verſe to ſtand the one on this ſide, and the other on that ſide of the bank of the River, and to ſay to Chriſt, or the man cloathed in linen, *How long ſhall it be to the end of theſe wonders?* Now I would fain be ſatisfied what, or who thoſe *two* were; for it is not expreſſed that they were either Angels or men, or Angels in the ſhape of men, but ſimply & barely *two*.

I know what ſome Authors ſay, *viz.* that they were Angels; and what proof (to little purpoſe) they bring for their conjecture, I know alſo, that to ſupply the ſence, the Tranſlators have added the word (*One*) to the Text in the next verſe, as ſuppoſing it not imaginable that *two* ſhould ſpeak at once; & I perceive that the word (*One*) being printed in another character, is not to be found in the Original; yet I know withall, that this addition is ſo far from mending the ſence, or making it run more ſmooth or plain to the Reader, that inſtead thereof it doth drown and obſcure it, for ſeeing it is ſaid in the fifth verſe, there ſtood *two*, why may it not be ſubjoined in good ſence (as it follows in the ſixt verſe) *and ſaid to the man cloathed*, as well as *And* (one) *ſaid to the man cloathed, &c.* inaſmuch as both of them, as well as one, might be inquiſitive what the end of thoſe wonders ſhould be; and if I may ſpeak my thoughts without offence, I am apt to think, that they were not Angels, but rather thoſe *two* that are *one* with *Michael* the *third*; and if ſo, then the whole chapter is nothing elſe but (as I may ſay with reverence) an holy debate, colloquie, conſultation, or conference of the *three perſons in Trinity* among

mong themselves, and with *Daniel* in vision, concerning the fixed times and periods of those three great and wonderful dispensations that are to fall out towards the end of the world, *viz.* the fall or period of Antichrist after 1260. yeers, the call of the Jews in 1290. or 25. yeers after, and the new *Jerusalem*, or the Kingdom of Christ in 1335. or 45. yeers after that.

And because *Daniel* as a Jew minded chiefly (if not altogether) the welfare of his own people the Jews, and the new *Jerusalem*, under the notion of their being the Church and people of God, and so partakers of the happiness of that Kingdom alone, or at least above and beyond all other people of the world, that therefore the two last are onely enquired after by *Daniel* in the 8*th* ver. and revealed to him by several characters in the 11, 12, and 13*th* verses, by *Michael*, or the man cloathed in linen, and that the first was altogether hid from him, as referring to the *Gentile Church*, whereof *Daniel* took little or no cognizance, and was onely the Decree and Counsel of God, or the *holy Trinity* among themselves, touching the first period of Antichrists fall, hinted by *time*, *times and half a time*, in the 7*th* verse; for though *Daniel* heard the discourse that past between the *three*, yet he professeth that he *understood not*, in the 8*th* verse, and thereupon enquires, and hath his answer given him as to the *two last*, but not to the *first*; and it may be supposed that the first was not at all reveal'd to him, and was therefore expresst enigmatically by the *three* among themselves onely, and that those words in the

9*th*.

9th. ver. *The words are closed and sealed till the time of the end*, refer onely to the *first*, *the Gentile-Church*, for it cannot well be said, that the other two were *closed and sealed to Daniel*, to whom they are told expresly by *Michael*, that for the first 1290. should determine it, and 1335. should determine the last, and both characterized that he might be the better assured of them; the first by *the daily sacrifice being taken away, and the abomination that maketh desolate, set up*, in the 11th. ver. and the last by the *blessedness of the man that waiteth, &c.* and the promise that *Daniel* himself should *stand in the lot at the end of the dayes*, v. 12, 13. Parallel to this place is that of 18th & 19th. chapter of *Genesis*, where God or the holy Trinity is said to appear in the shape of three men to *Abraham* in the plain of *Mamre*. And it is very observable, that as that was the discovery of the great and secret design and transaction of God in destroying material *Sodom* by fire from Heaven for her sins; so this of *Daniel* is for the discovery of the like secret design of God in the fall and ruine of Antichrists City, which is also called by St. *John* mystical or spiritual *Sodom*, at the end of her time, times, and half a time, or 1260 dayes.

There is also one thing more in the Text that seems to give light to this exposition. In the first verse *Michael* tells *Daniel*, that at that time, that is to say, *when Antichrist shall plant the Tabernacles of his Palace between the seas, and come to his end and none shall help him*, as you have it in chap. 11. 45. for so (as I take it) the

the coherence runs, (*Thy*) people shall be delivered; (mark) he doth not say *the people of God*, or *the Church* in general, Jews and Gentiles shall be delivered; but (*thy*) people, that is to say, the people of the Jews, that were *Daniels* people, as you have it in the first v. But if you look into the 7th. v. in the discourse or intercourse of the *three* amongst themselves, and not to *Daniel*, there *Michael* expresseth it not *when he shall have accomplished to scatter the Power of* Thy *people*, as referring to the Jews as before, but of *The people*, as referring to the *Gentile Church*, and then discovers to *Daniel* what the term and period of the Jews spiritual captivity should be, and when it should end, as you had it before: And you may observe, that he gives to the Gentile Church this Epithet of *Holy* people, as a sign or badge of their present communion and Church-fellowship with God and Christ, from which the Jews or Jewish Church were then to be cut off and rejected for their great impiety in rejecting and crucifying Christ; and onely calls them *thy* people, or *Daniels* people, and not *the people of God*, or *thy* holy people, as having cast them off till their 1290. dayes should expire and run out.

I shall endeavour in the next place to remove and answer one material objection that may be raised against what is held forth in the preceding discourse, and so conclude the whole with application.

It may be objected, That if 1260. be the number of the Beast, and 1290. the time of the call of the Jews,

Jews, and 1335. the Kingdom of the Lord Jesus, why do I account but 25. from 1260. to 1290. seeing there are 30. yeers difference between these numbers; and consequently, why do I make but 70. yeers from the fall of Antichrist to his final ruine in the yeer 1335. seeing the true accompt is 75. yeers? And if this be a truth, (as it is plain it is) then the most part of the former discourse touching the number 25. to the call of the *Jews*, and the number 70. to the Kingdom of Christ in its glory, from the fall of Antichrist, falls to the ground, as having no footing in Scripture, nor the audite of true accompt.

To this I answer, first, That though there be 30. yeers difference between 1260. and 1290. yet the 1260. yeers of Antichrists reign expiring (as you have heard) in the yeer 1665. decyphered by the number of Christ 666. $2\frac{1}{2}$. times over, & the number 1290. being not an entire number in its self, but to be accompted as additional to the number 1260. (as you have also heard) I conceive that we are not to account from 1260. to 1290. which is 30. yeers difference but from the end and determination of Antichrist's number 1260. (which is in 1665.) to the yeer 1290. which is just 25. yeers, and no more; and that is being added to the 45. succeeding yeers, *viz.* from 1290. to 1335. is just 70. yeers, and no more.

Secondly, It is evident by the Text in *Dan.* 12.11. that the accompt of the 1290. yeers captivity of the *Jews* is to be reckoned from the time of *the taking away of the daily sacrifice*, and not from the compleat

setting

setting up of the abomination that maketh desolate; for though it be expreſt in our tranſlation as if they were both done together, and at one and the ſame time, Yet

Firſt, it is not to be imagined that Antichriſt did, or could ſet up and broach authoritatively, the compleat model of his mock Religion in an inſtant, or ſo ſoon as he had inhibited the true Doctrine of the Goſpel, but that ſome few yeers might lapſe from his firſt act of taking away the daily ſacrifice, to the ſecond or laſt act of ſetting up the abomination that made deſolate. And

Secondly, The text it ſelf gives a clear hint of this interpretation; for if you look into the Margent, it is from the time that the daily ſacrifice ſhall be taken away, *to ſet up the abomination that maketh deſolate*, that is to ſay, *in order thereunto*, and not (as it is in our Tranſlation) *and the abomination that maketh deſolate, ſet up*, as if it were an act done and paſt, or done at the ſame time when the daily ſacrifice was taken away, though happily the Original may bear both.

Now if this be clear in the Text, and the reading in the Margent more rational with reference to the thing deſigned by Antichriſt, in taking away the daily Sacrifice, I would humbly ask, why Antichriſt's number of 1260. may not commence from his compleat ſetting up the abomination of deſolation, in the year 406. and yet the number of 1290. for the captivity of the Jews, commence in the yeer 400. or 5. yeers before, when Antichriſt began firſt to appear upon the ſtage, and to take away the daily ſacri-

fice of the Christian Church. And if this may be granted (as I see no reason why it should not) then all the former discourse stands firm and unshaken, notwithstanding this objection.

And truly I am the more induced to adhere to it, because I find all Expositors (that I have seen) not to fix positively upon one of these numbers, but variously upon them both, for the time of Antichrist's rising; and this they do in all their discourse, because they find Historians (from whom they have the grounds of their conjectures) are also various in recording things and transactions that give light thereunto.

But thirdly, Admit that neither of these Reasons will satisfie, but that still it holds true, that 30. and 75. are the exact periods of time according to the text, and not 25. and 70. as I have handled & held them forth all along in this discourse; yet I have this to say for backing of what I have said already;

First, That the difference of the whole accompt is but 5. yeers, which cannot break much square in so great a term as 1335. yeers.

Secondly, That these 5. yeers difference are lodg'd onely in the time between Antichrist's fall, and the Jews call, and have no further influence then as to that period; for between 1290. and 1335. there is just 45. yeers without dispute, (let the 1290. end when it will, that is to say either in 1690. or 1695.) and consequently all the former notions with reference to the number 45. stand firm, and the notion of 430. yeers bondage in *Egypt*, multiplied by 3. with divers others is still the same:

Thirdly,

Thirdly, If the number 30. (and not 25) be to be accompted between 1260. and 1290. yet you may remember how variously I have formerly accommodated that number both in the person of *David*, and of our Saviour, as that number which plainly discovers and points out the Beasts 42. months, the Witnesses prophesying 1260. days, and several other things mentioned in this discourse; to which I may add this without impeachment to what is already said, That therefore it pleased God to allot 30. yeers difference between the fall of Antichrist, and the call of the Jews, to hold forth to us, that as Christs number 666. multiplied by his 2½. yeers suffering condition, decyphered the end of Antichrists reign, and the suffering estate of the *Gentile* Church 1260. yeers; so 30. yeers, or 12. times 2½. yeers more (with reference to the 12. Apostles) should finish and compleat the sufferings and captivity of the Jewish Church, and bring in the fulness of the *Gentiles*, in order to the setting up of the glorious Kingdom of the Lord Jesus Christ.

I shall add one objection more for the satisfaction of the unlearned Reader, whose comfort is as equally concerned in the foregoing discourse, as the most learned mans, to whom, and all intelligent Readers, the answer is plain and obvious.

Obj. It may be further objected, that the Jews were in captivity to the *Romans* long before the yeer 400. the time of the taking away the daily sacrifice; and if so, how can we reckon their captivity to be but 1290. yeers, there being more then that number

of yeers already lapsed and run out.

Ans. To this I answer, that let their captivity begin when it will, that matters not; for it is not the beginning, but the ending thereof, that is revealed to *Daniel* by *Michael* the Prince, or the Lord Jesus Christ, *Dan.* 12. 11. where it is expresly told him, that from the time that the daily sacrifice shall be taken away, there shall be 1290. dayes to the end, as you may see by comparing the 8*th.* and the 11*th.* ver. together; so that when I say they shal be called in the yeer 1690. which ends the 1290. yeers after the daily sacrifice was taken away, I do not say they should be no longer then 1290. yeers in captivity, for that were to cross and thwart the Scripture, which speaks aloud that the ten Tribes were in captivity many hundred yeers before, and were never yet delivered, and yet they as well as the other two Tribes, shall partake of the Grace of God to be vouchsafed at the end of 1290. yeers, which expire in the yeer 1690. as aforesaid.

Chap.

CHAP. III.

USE.

I Have heard it reported of an eminent Divine of this Nation, who being appointed to preach at St. *Maries Christs Church* in *Oxford*, before the Masters, Fellows and Schollars of that University, after he had spent three quarters of his hour in the Doctrinal part of his Text, expresst himself to his Auditory, to this effect;

That the manner and custom of that place was, when the Doctrinal part was over, to leave the application to the learned Auditory, as those that knew how to improve the notional part by meditation, better then himself: But withall he told them, that there was yet a little part of the time allotted him, not run out, and that he had observed the carriages of the schollars and learned ones of that place to be so scandalous and offensive, that he was resolved not to trust any of them with his application, but would take the liberty (as well as he could) to set home upon their consciences the practical part of what he had formerly taught them in the Theory.

I shall not make any application of this story, nor do I mention it to blemish or reflect upon those that

are

are both learned and godly; yet well knowing, that this discourse may and will come to the view of men of all sorts, and that to handle notions of this nature without some application, would render the whole discourse fruitless to most of my Readers, who at the best look upon them but as airal, and swimmings in the brain of a Phanatick or brain-sick Enthusiast, I shall take the boldness to enlarge a little upon this subject by way of use or application, and let my Reader know, that however he may conceive that the former part of this discourse is made up of notions, conjectures, and probable speculations, that may as well not be, as be true, and at least not appear so to be in our time; yet they are most of them grounded upon Scripture, and have sure footing therein; and being so, are as pregnant of holy uses to be made of them, as most doctrinal parts of Scripture whatsoever that are not fundamental; especially if you consider the present juncture of affairs in the world, the late and present distempers felt and feared in the nation, and what tendency things seem to have in this very season and point of time, to the fuller manifestation of the truth of what some of these very notions do hold forth.

There are but two sorts of people in the Christian World.

First, Such as are for Christ against Antichrist. And

Secondly, Such as are for Antichrist against Christ.

And (as the Text, so) the whole discourse past

speaks

ſpeaks either for, or againſt the one or the other of theſe.

It is true, the ſeveral parties for or againſt both may be divided and diſtributed into ſeveral ranks and qualifications, and ſo the verſe before the Text deſcribes Antichriſts party by three characters or gradations, as I told you at the beginning of this diſcourſe; but if I ſhould give liberty to my ſelf to make particular application to all ſorts on both ſides, I might be endleſs (and it may be uſeleſs) in what I ſhall ſay.

I ſhall therefore confine my ſelf, and ſpeak a word or two to both theſe, under this general conſideration of their being either for, or againſt Chriſt, or for, or againſt Antichriſt, and ſo conclude.

1. I ſhall begin firſt with Antichriſt's party, or thoſe that are for Antichriſt againſt Chriſt, & bend my diſcourſe to them, to invite to a ſober and ſerious conſideration of what they have yet to do, and to do it before it be too late.

Every ſober and diſcreet man having a Leaſe made him of an Houſe or Land, for many yeers yet to come, though he may be ſecure and careleſs for the firſt part of the term granted him, yet when once it begins to expire or draw towards an end, eſpecially when it is near expiration, will (then at leaſt) look about him for new quarters, or ſome other place of abode for him and his, and not ſtand to the curteſie or mercy of his Landlord, in a ſtupid and ſenceleſs condition, till he be turned out of all.

And doth not this concern you (oh ye) of the Antichriſtian brood? Is it not your caſe? Did not God

for

for ends best known to himself, grant your fore-father the Beast, and his heirs and successors, a long lease or term of no less then 42. months, or 1260. yeers to tyrannize and play Lord of Misrule, & tread under foot the holy City? *Rev.* 11. 2. And hath he not born with infinite patience, your blasphemies both against himself and his poor people, according to his grant made unto you; yea, though by his elect people he hath been cryed unto, and importuned day and night with many tears, to avenge their blood which you have shed? *Luke* 18.7. Do you think that he wil always suffer the Rod (of you (the wicked) to rest upon the backs of his righteous people? Hath he not said in the same place, that though he bear long with you [that is to say, during the term of your lease] yet he will avenge them speedily? Is not the expression put interogatively in the 7*th* ver, as the strongest affirmation for the greater assurance of his Church; and repeated affirmatively in the 8*th*. ver. as if nothing could be too much to establish them in the hopes of it after so long forbearance. Be assured, that as the Lord hath permitted you to enjoy your term, so he wil at the end thereof turn you out of possession of that usurped power (on your part) assumed to your selves over the Saints of God.

And have you not heard and read in the preceding part of this discourse, that there is not full 4. yeers to come in your Lease? Hath not *Davids* 70. multiplied by 18. detected your term of 1260.? Are not his 30. in a private capacity, a clear discovery of your 42. months? is not 42. times 30. 1260.?

If

If you doubt of *David* as a notion too far fetcht for the faith of Infidels, yet what say you to *David's* Lord? Did not he live and walk among your forefathers in a private capacity the same term of 30. yeers, in parallel to *David* his type? And do not his 30. give you the same product, being multiplied by 42.? Are not his 3½. yeers Ministry exactly your 1260? Doth not his number 666. (by that hour of darkness which God gave you over him) directly point out when your number 1260. shall end? Is not 666. multiplied by 2½. exactly 1665? And doth not that digitate to you, that in 1666. your Lease doth end? If you will not believe me, take your Lease and reckon your selves; you cannot deny but your Lease began when your first Father first killed, and then took possession of the Vinyard of Christ (as *Ahab* did of *Naboths*) which (as History records) was in, or about the yeer 406. Now add your selves 1260. to 406. and see whether it doth not make 1666. the fatal yeer of your fall, and jump exactly with 666. multiplied by 2½. as aforesaid.

I could (were it needful) run through the whole discourse, and convince you by almost a Jury of witnesses, that your Lease is near to an end; and indeed, if I could but convince any one of you of that truth, I should think my pains well spent, for in that particular lies all the difficulty, you are so soaked in senceless security, and have so long sate like a Queen, and sung to your selves that pleasing song, *I shall never be moved*, that the work of your conversion were half done, if you were once brought to confess this, that

so soon as your Lease determines, *you both must, and shall see sorrow*, and that there is but a little time of that Lease to come.

But I shall (to avoid being tedious) leave what further might be said to each particular notion in the preceding discourse, to your own meditations, and shall onely beg of you, and of God for you, that if yet there may be hopes of mercy left (as I doubt not but there is for many of you that sin out of ignorance) that you would seriously ponder and consider what is said, and let your own interest prevail with you so far as to bethink with your selves (with the unjust Steward) what you have to do.

There is yet a little of that sand of time allotted you, to run, and if before it be spent, you will yet renounce all your former Idolatries and Idolatrous courses and practices, wherein you have shewed your selves enemies to the cross of Christ, and the welfare of his Church, who knows how far God may make use even of some of you as instruments in his hand to ruine & destroy that Whore that hath made her self drunk with the blood of your souls, and the souls of your Progenitors, and of all such as with her shall add implacability to their former impiety, and notwithstanding they know the Decrees of God denounced against them, will yet simply and obstinately pass on in their wickedness until they be punished without a remedy?

There are among you many that know not what they do, for whom every tender-hearted Christian hath a *Father forgive them*, at hand in his prayers.

There

There are also of you that are so far from having the mark of the Beast, that they will not so much as own his Name, that is to say, be called *Papists*, as adhering to the Pope or Antichrist, though yet they will and do promote his Interest and Cause, and so come under the last and least character of his party, said by the Spirit of God to be *the number of his name*. And to them and you, and such as you and they are, I would address my speech, and if it were possible, with tears of blood I would bewail your condition, and lament over you as utterly lost, if now when you do and shall see that Antichrist is discovered, his set number almost expired, unspeakable plagues and threatnings denounced against him and his party, and ready upon the first determination of his Lease (not long to come) to seize upon him and them, you will not yet entertain and embrace Light and Truth, for Light and Truths sake, not yet come into, and close with the Lord Jesus Christ and his Interest, by renouncing all your former idolatrous and superstitious courses in his service, your way of Religion of your own, or rather Antichrist's devising, and all other things wherein instead of honouring Christ, you have and do dishonor his Name and Gospel, and by so doing do discourage and discountenance the power of godliness in the hearts and lives of his Saints and people. You live in the fag of Antichrists lease, whose destruction slumbers not, and therefore as you desire to escape that Cup already begun to be poured out upon the people of God, (the dregs whereof Antichrist & his party must shortly drink) bethink your

ſelves in time, and ſhew your ſelves men, & not beaſts, Chriſtians in truth, and not in ſhew onely. For as when Chriſt came in the fleſh (the ſubſtance of what the Law prefigured) all carnal rites and ſhadows fled away and gave place to the Goſpel planted by our Saviour and his Apoſtles; ſo when Chriſt ſhall come in the ſpirit (by what way ſoever) to deſtroy Antichriſt with the brightneſs of that his appearance, all former formalities in his Worſhip and Service, introduced by Antichriſt, and continued by thoſe that reſt in outward forms without ſubſtance, muſt and ſhall be diſpelled as darkneſs before the light of the Sun; And if ſo, then it will concern you and me, and all men, to be not onely ready with our Lamps in our hands (an outward profeſſion of Chriſt and his Goſpel) but alſo with Oyl in our Lamps (Grace in our hearts) to meet and entertain the Bridegroom, and to be ready to enter with him into the Marriage, for as the Text tells us, *When he came, they that were ready went in with him to the marriage*; ſo alſo it ſaith, *that the dore was ſhut*, to exclude and keep out for ever all thoſe that were not ready.

And if after this fair and Chriſtianly monition, this ſhould happen to be your caſe, how ſad and deplorable will your condition be? I tremble to think of your unhappineſs, if yet you will perſiſt in a way of enmity to God and Chriſt, by adhering to the ways, doctrines and devices of Satan and Antichriſt, notwithſtanding you have clearly ſeen that he hath but a very ſmall time of his Leaſe to come, and unexpired.

Ha-

Having dispatcht what I was willing to say (though I could have said much more) to the first sort, *viz.* the Antichristian party, or those that are for Antichrist against Christ, I shall conclude with a few words to the other party, or those that are for Christ against Antichrist, whether in reallity or pretence onely (they must look to that, I cannot, may not judge of it) charity invites me to hope the best of all that do pretend to him and his Interest against Antichrist.

1. And to you I shall say, first, Take heed that you do not reckon without your Host, as to the hopes of these comforts which much of this discourse doth seem to hold forth; for though it is, or may be a truth, that Antichrist's Lease is almost run, & that when his time is out, the time of your prophesying in sackcloth shall likewise end, yet you must remember, that the Scripture in other places seems to me to hold forth, that Antichrist hath, & shall have the same favour from God after his fall, and before his final ruine and destruction, that all honest Landlords do give to their Tenants in their Leases, *viz.* 21. or 31. dayes after every Rent-day limited in their Lease, before which time be expired, no re-entry can be made, or forfeiture taken. For though it be true, that his 1260. or 42. months may expire in the yeer 1666. as to his fall, yet he hath 70. yeers more allowed him (as I may say) to pay his rent in, or make up his reckonings and accompts with God here below; and in that space of time there may, and certainly

shall

shall be great bickerings between *Michael* and you of the one party, and the Dragon and him on the other party, before he will be able to know himself, and how the case stands with him, or before he will be brought to any fair accompt for all that innocent blood which he hath so prodigally shed, *&c.* Read for your satisfaction herein, *Rev.* 17. 13. to the end, *Dan.* 12. 10. and several other places.

Secondly, Serve the Lord with fear, and rejoice (in these discoveries) with trembling; for certainly, if the first appearance of Christ in his emptied estate in our flesh, was yet a day of darkness, gloominess and thick darkness, as it is phrased by the Prophets, & that when the joyful news thereof was to be published by *John Baptist* his forerunner, that the Lord should suddenly come to his Temple, it is presently subjoined by way of interrogation, *Who may abide the day of his coming? and who shall stand when he appeareth?* And the reason of that question is given to be this, *For he is like a Refiners fire, and like Fullers soap*, &c. as you may read in *Mal.* 3, & 4. at large. And as the Jews, to whom he principally came, both found and felt him to their cost, then we Gentiles may well conclude, that, that his second coming or appearance, be it either in person or spirit, (I dispute not that) for effecting and bringing to pass so great and amazing works, such as the fall and ruine of Antichrist and his party, and the call of his ancient people the Jews, the bringing in of the fulness of the Gentiles, and the setting up of his own glorious Kingdom in its beauty, shall be much more attended and accompanied with dismal dark-

darknes, cloudy dispensations, and terrible and perplexing providences, such as shall trump the strongest faith, and try (even as by fire) the purest metall'd Saint in all the Church of God. And you may observe in the Parable, that the wisest of all the wise Virgins had Oile little enough for her self when the great day of the Lord is said to come, to enable her to be ready to enter with her Lord the Bridegroom. And seeing it is and will be so, and much more then I am able to express, let not these discoveries so much transport you with joy, as to neglect your personal duty in working out your own salvation with fear and trembling, but rather oblige you thereunto, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse Nation, among whom you may (then more especially) shine as lights in the world, a dark place, *Phil.* 2.13,15.

Thirdly, Admire and adore the height and depth, the length and breadth of that wisdom of God which lies hid and scattered up and down here and there in his Word, for the good of his chosen people, in *time* and *number*, which no mortal man is able to comprehend or fathom, with reference to what God by them doth decypher, and will do for his Church and people against Antichrist in these later daies; for though the discoveries of this discourse (if they be true) may be admirable, and matter of wonderment to those that never saw them, or took notice of them before; yet (alas) these things are nothing (comparatively) with those hidden mysteries that lie couched

in

666. 1260. 1290. 1335. 7. 40. 49. 12. 14. 12000 32½. 42. 480 70. 30. 3000 390. 215. 430. 71. 349. 7½ 420. 400 50. 14. *and many others.*

in those and several other Texts of Scripture, by the numbers mentioned in the Margent, and many others that I could instance in, which all the wit, learning, parts and grace of the most learned and gracious men in the world, were never able to discover, or by discovery to accommodate to other numbers or things, times or persons, wherein, and whereby God will manifest himself for, and on the behalf of his poor Saints that are now the despised ones of the earth: And yet I am perswaded, that these and other numbers recorded in the Word of God, are clear types of the great things we both see and look for, & haply (as when they are past we shall more clearly discern them so to be) the present discovery of this discourse may whet the industry of others (more able) to improve what is said (as a crevice of light) to greater and further discoveries of this nature.

Fourthly, Believe nothing of what you find in the precedent discourse, that is not founded upon Scripture, and backt with it, as that whereupon it is built; for though I have inserted several notions that yet may have truth in them, and do illustrate the points handled, yet I do not bring them as matter of thy faith to close with, but as pleasing and delightful fancies, and to cloath the discourse with some ornamental passages, as well as fundamental truths. It is a good hand that all Scholars that learn, and all Masters that teach, that is principally propounded and aimed at both in teaching & learning to write; though yet every Master in his Copies will take the liberty of flourishes, dashes and knots, both at the beginning

ning and ending of every copy, as the garnish thereof; not so much to teach the boy that learns, to flourish or make knots, as to delight his fancy, & sweeten his labour in writing exactly after the true copy. Notions and speculations if they be not moderated and kept to the Touchstone of the Scripture, as the onely rule to try them, do oft-times, & in many men, more hurt then good to them that have them. The Devil our grand Enemy, hath his devices (whereof with *Paul* we should not be ignorant) even in the exercise of our graces, and much more of our notions, (which may be many and high, even in those that have little or no true Grace) to ruine and destroy us by these very things that God gives us for our good. And hence it is that so many under the notion of new lights in Religion, have crumbled all their Religion into nothing in a short time, and at last set down with pure Atheism. Therefore it concerns us in reading such discourses as this, not so much to regard what is said, or who says it, nor yet what high strains of wit or fancy are discover'd in what is said or written, as to trace and consult the Scripture for the truth and evidence of what is said; and if that will not bear up the notion (where it refers to any thing of Religion) then to look upon it as frothy and frivolous, or (if you will) as meerly notional.

Lastly, Let not the joy of the hoped glory to the Church, so far transport thee, as to move one step out of thy sphere, as a Christian, to promote or further that glory, without special warrant for thy so doing from God. Content your selves with that sta-

tion or condition God hath set you in, or shall call you under, without the least disturbance or resistance of the Powers in being, either as vested in his Majesties person as Supream, or by him derived to other men.

Be as zealous for Christ as you will, and as faithful to the Interest of Christ, and his Cause and people, as you can (so far I will go along with you) but keep the fire of your zeal in your own chimney; do not fling balls of it (as wild-fire) upon the face of Authority, which is God's Ordinance, and to which all Christians are bound either actively or passively to submit. And if thy Conscience will not permit thee in the ways of God to be active for their commands, yet know it is a misled Conscience in thee, if it shall tell thee you must not be passive *under* their commands, but that you must and will put a whole Nation into a flame to broach your notion, and to carry on the design of what you apprehend to be a truth. I am as you are; I do believe assuredly, that Antichrist shall fall, that the Pope is Antichrist, that all that adhere to him, or take part with him, shall partake of those plagues that are denounced in Gods word against him; and that the time of the fall of him and his party is not far off, though you nor I may not live to see his final ruine. I do believe that when *Babylons* fourth Monarchy is thrown down, the fift Monarchy shall take place, and the Kingdoms of this world shall be the Kingdoms of the Lord, and of his Christ, and that he shall reign for ever and ever, and that his Saints shall reign with him, as you have it in many

many places. And I can as heartily and earnestly pray for the ruine of Antichrist that man of sin, and for the coming of that Kingdom of Christ & his Saints, as another man; yet I shall not precipitate my self and all mine into mischief, by heady (or rather headless) actions, under this notion that I am bound in conscience to promote that Kingdom.

I will grant that you and I, and all good Christians are bound to promote it, and to be zealous for it, yet nor you nor I are so bound, as to forget or neglect that duty that we owe to the Civil Magistrate in the promotion of it.

The Church of the Jews when they were in bondage in *Egypt*, had the promise made to *Abraham* their Father, and confirmed to *Isaac* and *Jacob*, his Son and Grandchild, for their deliverance out of *Egypt* at the end of 430. yeers, as firmly and equally as we have the promise of our deliverance from the captivity of Antichrist, when once our 1260. dayes propheſying, or his 42. months tyranny shall end; and the Jews (that were gracious) did as firmly believe and expect the one, as you and I do expect or long for the other; yet we do not read that they did ever rise up against *Pharoah* (though an Heathen and an Idolater) in a mutinous or tumultuous manner, but subjected themselves even to cruel and mercilesse bondage; Brick without straw was that which made their lives bitter. Yea, when the time was come for their deliverance, and God sent *Moses* and *Aaron* to *Pharoah* for that end, yet *Moses* himself, though he exercised that Power God had given him, and executed

that commission God had granted to him, to an hair, yet he alwayes gave in his carriage before *Pharoah*, that respect that became the dignity of his place, for ought we find in the story to the contrary.

Know this for a certain truth, that though the work shall be done, and done in God's own *way and time*, yet you nor I may not determine that *way nor time*, but must wait upon God whose work it is, and never despond or despair that Christ will lose his Kingdom for want of your, or my particular help. Miscarriages in the Saints and people of God (though but by way of indiscretion) are like *Solomon*'s Flye in the Apothecaries Ointment, they spoile the whole box: How much more when impiety is added to indiscretion? The good Lord keep us, and give us understanding in all things, and direct our hearts into the love of God, and into the patient waiting for Christ, *&c. Amen.*

2 Thess. 3. 5.

FINIS.

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ERRATA.

PAg. 3. lin. 26. for *this* read *his*, p. 4. l. 32. for *there* r. *how*, p. 7. l. 13. dele *that*: l. 32. for *Dan.* 5. 27. r. *Dan.* 7. 25. p. 11. l. 13. for *here* r. *how*: p. 11. l. 28. add *for*: p. 14. margent, for ⅓. r. ⅗. p. 14. l. 28. for 1996. r. 1666. l. 30. for *as* r. *in*: p. 15. l. 28. for *of this*, r. *and his*: p. 17. l. 27. for *at* r. *as*: p. 22. l. 17. for *true* r. *now*: l. 28. add *be*. p. 29. l. 29 for *is* r. *as*: p. 32. l. 6. for *exposition* r. *exposition*: l. 24. for *distinctly* r. *disjunctly*: p. 35. l. 12 dele *them*: p. 40. l. 15. for *paraphrased* r. *phrased*: p. 44. l. 13. for *paraphrased* r. *phrased*: p. 48. l. 4. for *amute* r. *amate*: l. 18. at *world over*, add *Vide Isa.* 66. 14. p. 56. l. 25. for 1290. r. 1690. p. 61. l. 3. dele *Christs*: p. 70. l. 23. dele *that*.